

Religious Education

The Journal of The Religious Education Association

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In Memoriam Henry Frederick Cope

WITH profound grief the Board of Directors of The Religious Education Association records the death on August 3, 1923, of its General Secretary, Rev. Henry Frederick Cope, D.D. The Association has lost an able executive, a wise leader, and a valued friend.

He became Assistant Secretary during the year 1905, and from February 7, 1907, until a few days before his death, he carried continuously the full responsibilities of the executive leadership of the Association. The range of his activities and of his contacts with men was exceedingly broad. Many kinds of ability, many sorts of adaptation were called for. The burdens of the work levied severely upon his strength. Yet his versatility, patience, loyalty, tact, and capacity for hard work were ever equal to the occasion. We greatly relied upon him and he never failed us.

He caught the spirit of the new movement at its beginning, and with rare insight and wisdom led in the remarkable development that has taken place. With literary skill and with personal appeal he drew the thought of multitudes to the supreme need of inspiring and training our youth for the making of a Christian society.

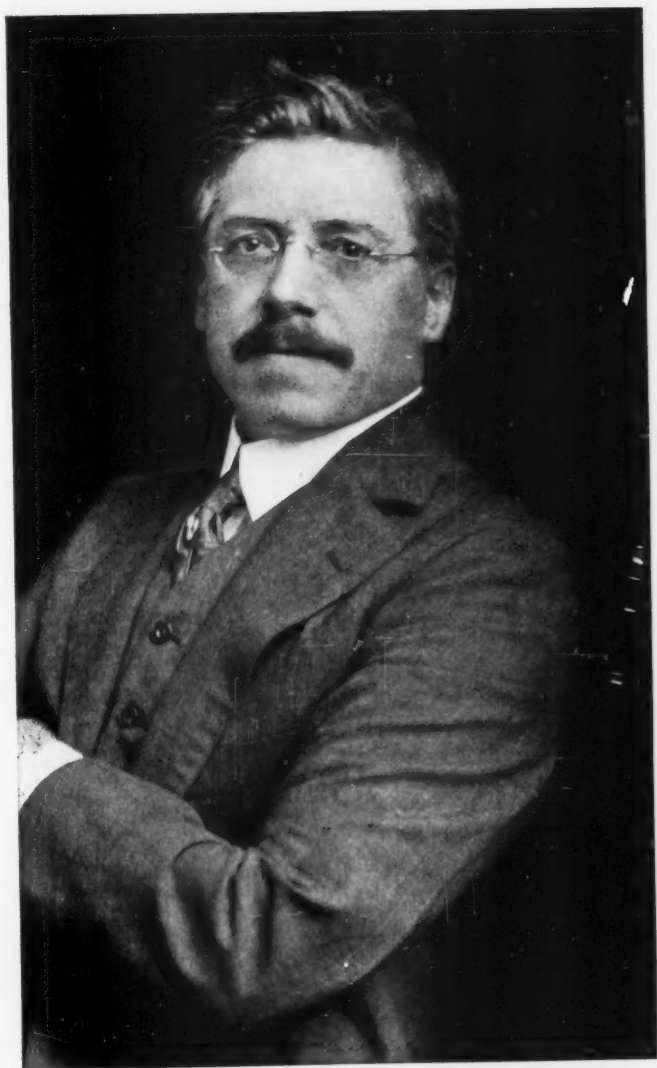
Beyond these strong official abilities were his gracious personal qualities. His broad human interests, his simplicity and directness of address, his fine sense of truth, his stalwart character, and withal his genial humor, enabled him to develop that wide comradeship that is today so evident in the spontaneous testimonies of appreciation and affection that have come from all over the land.

We wish to express particularly to his wife and children our realization of their generous interest in the work to which he gave himself so unsparingly. We recognize their contribution, not only in the rich and varied family experiences, which he so highly valued, but also in the fact that they joined with him in actually promoting the enterprise in which his heart was engaged. While extending to them our deep sympathy in their sorrow, we beg them to rejoice that their family has given so great a leader to the progress of religion and of education.

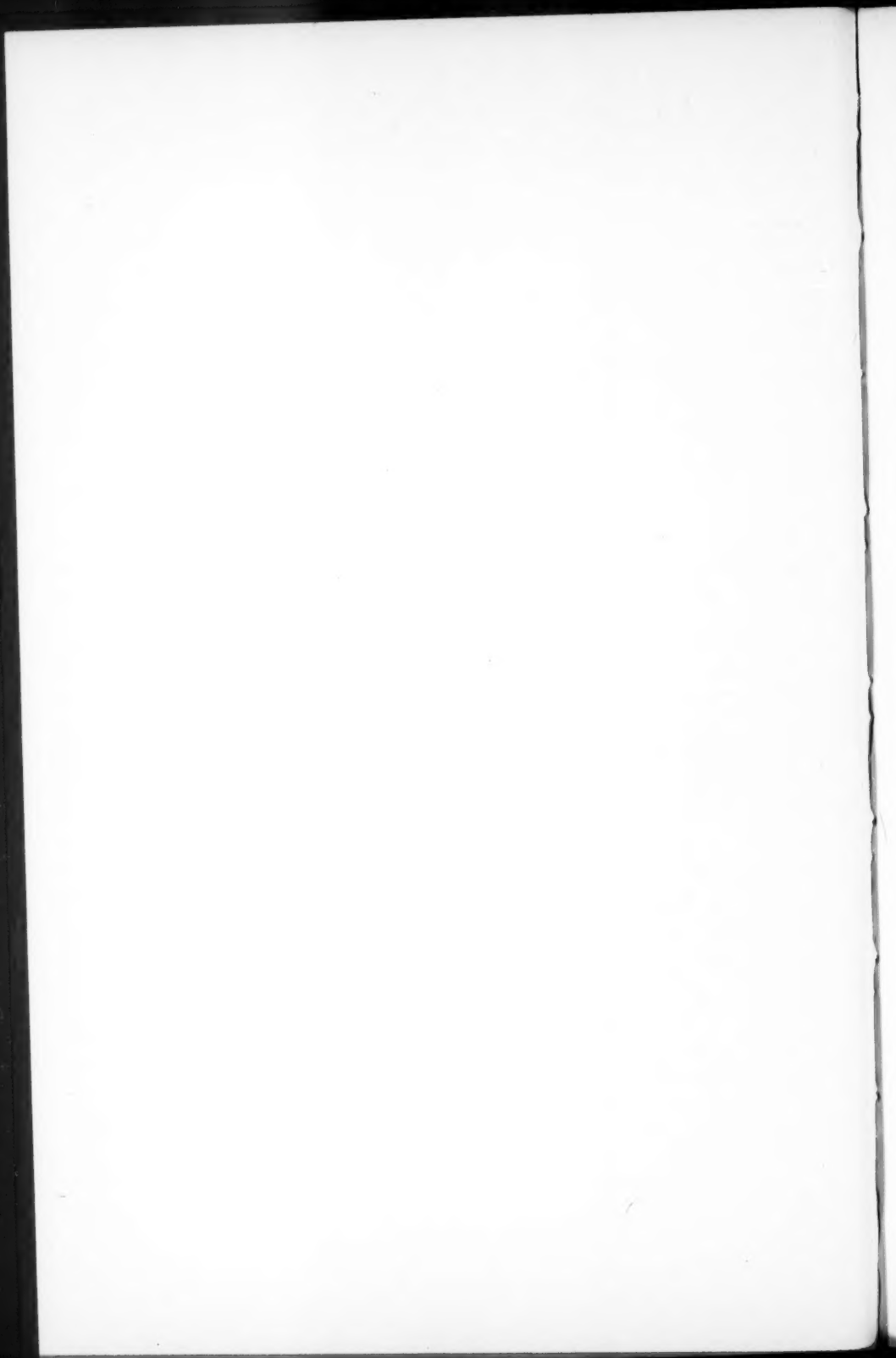
Fittingly to commemorate such a personality and such a work requires more than words. In going forward to carry on the work which he did so well, we shall take counsel of the spirit that was in him. Foundations have been laid that shall be enduring in the religious life of North America and of the world. We shall honor our noble leader by being worthy of the memory and the inspiration that his life and work have left.

For the Board of Directors,

Theodore G. Soares
Ella Lyman Cabot
Frank G. Ward
Lucius Teter
George A. Coe
James H. Kirkland
Harrison S. Elliott



Henry Frederick Cope, B. A., A. M., D. D.



Foreword

Henry F. Cope edited the first number of the Journal in 1906. Over one hundred issues have gone out under his name. Their publication was a task from which he took no vacation. He has passed upon all the copy and has written no small amount of it himself. The range and quality of the articles have been such that the consistent reader of the magazine has been kept informed in regard to current progress in religious education. The magazine itself has been a large factor in the advancement of the cause to which Dr. Cope gave the best years of his life.

It is meet that this, the first number of RELIGIOUS EDUCATION which appears without his direction and which contains his last article on his life work, should be dedicated to the memory of Henry Frederick Cope. Other contributions have come from his friends; they bear the mark of spontaneity and abandon, not unlike that with which Paul wrote his letter to the church at Philippi. They are the expressions of affection and esteem.

There has been no attempt to make a composite out of the letters; they form rather a mosaic of colorful sentiments and strong convictions. There is much repetition but it never grows tedious; the thoughts rise out of the past but they are full of the prophetic note.

In a rough way the contributions are grouped according to the business of the writers. The exceptions to this method are apparent, in respect both to the fact and to the reason for it. Men of affairs, educators, ministers, secretaries of religious organizations share their common loss through responses which reveal the hearts of many throughout North America. They disclose not only the estimate of Dr. Cope, but also the temper of progressive, practical religious education at the close of a score of years.

The reader of this memorial should not think for a moment that twenty years of aggressive pioneering in matters so vital as those of religion, which at times has had to cut across the grain of deep-grown differences, could go forward without some sharp conflicts. It is to the credit of a love for fair play, of a generous but clear-cut spirit, and of a real statesmanship that these issues have resulted in so few clefts; and they are of diminishing moment.

"Or that the past will always win
A glory from its being far;
And orb into the perfect star
We saw not, when we moved therein!"

FRANK G. WARD,
Acting Editor.

Mr. Cope's Unique Contribution to Our Generation

GEORGE A. COE

Professor, Teachers College in Columbia University, New York City.

Whoever would understand our indebtedness to Mr. Cope must first take account of his rare personality. In a more than ordinary degree, the man and his work were one. Let this be my justification for saying at the outset what I saw in him in an intimate friendship that began early in his career as our General Secretary and continued, green and growing, to the end. It is not allowable, of course, to dwell upon one's own loss, or upon the growing sense of isolation that comes upon us older men as we see our closest fellow-workers fall one by one. But what Cope most intimately was belongs, not to any private circle, but to all those to whom and for whom he gave himself without reserve. Therefore, I shall speak of my friend as I knew him when he was off duty as well as on duty, when we chatted at the fireside, or cruised together for a week and more, as well as when we sat long hours upon committees, or sweated together for days upon some problem of the Association, or conferred at midnight of some strenuous convention day.

Nothing was more characteristic of him than the gift of what may be called "profound humor"—profound in the sense of seeing realistically into the facts of life, its shadows as well as its lights, with a cheeriness and a quizzicalness that contained sympathy, sanity and balance, courage, and a playfulness that lightened all labor and all pain. Even his last letter to me, written from the hospital only a few days before his death, reveals him playfully mastering his hardest situation. Smiles and laughter accompanied him through life as ripples follow a moving canoe, yet the deep things of the spirit were never far from his consciousness. His humor, in short, was a strong soul's method of really meeting, not evading, the serious problems of life. It was the humor that feels with others and not merely about them. In all these years of unrestrained self-revelment, at a period when good men were often at cross-purposes with one another, and meanness and perfidy were as annoying as ever, I never knew him to entertain a rancorous thought. And I never knew him to flinch in the presence of a difficulty, or to compromise his soul, even for a great cause—he had too much of what I have called profound humor, which is likewise profound objectivity and strength of purpose. Already in the escapades of his boyhood, a boyhood full of imaginativeness and inventiveness, this freshness of his personality began to manifest itself. It saved him, later, from religious conventionality; it made him at home with western miners and cowboys, and likewise with men who carry the great burdens of business and of the state; it inspired the captivating stories that grew out of a frontier pastorate; it enabled him to reach members of the community who were untouched by the ordinary ministrations of the church; it stood by him when, to help keep the pot boiling, he wrote for the daily press—wrote a popularly interesting religious column; it made him a master of epigram—who could put a homely truth more pithily?—it underlay his remarkable ability to say uncomfortable things without being disagreeable; it gave tone and zest to his wondrously happy domestic circle; finally, it

was a prime factor in the quiet power with which he worked out practical difficulties.

The serene playfulness of his spirit concealed from most persons the heroic manner in which he carried an almost killing load in the earlier days of his Secretaryship. He came to us at the extreme ebb-tide of our affairs. The flood of enthusiasm with which the Association began its career did not contain—it could not contain—any clear foresight of the laborious tasks, the inch-by-inch road-building that was before us. It is true that our proclamation of principles and ideals shook a large part of American Protestantism; it is true that important reforms, such as graded lessons, started earlier than most of us expected them to do; it is true that an unexampled mass of publications streamed from the press as evidence of awakening thought; but not much of this was foundation-material for a durable structure. Intellectual and religious foundations had still to be laid, and laying them required quiet and obscure digging for which only a few have either capacity or will. Mr. Cope was one of the few, and the foundations of the religious-education reform as we know it today were laid chiefly after he became our Secretary. What had gone before was necessary, pricelessly valuable, but preliminary. It was a proclamation of discontent with things as they were; it was an exposé that pricked the complacency of leaders and officials; it was a demand for the more obviously necessary changes; it was an effort to co-ordinate family, state, and church in education—it was all this, and the results were large. Yet none of these things touched the bottom of our hardest problems. Almost as soon as certain initial demands were responded to, as in gradation of material and the spread of “hand-work,” it began to appear that the revisions themselves required revising, and that the entire body of presuppositions required re-examination. The grading of lesson-material, for example, led into the whole problem of what “material” is, what it is for, and how the pupil’s mind actually deals with it. “Hand-work” helped open the question of the pupil’s purpose in the whole of his work. Making better provision for the special needs of adolescents led to some sense of the unsatisfactory sort of world that lies before the young. This more fundamental questioning was stimulated in considerable measure by agitation in the field of so-called “general” education, but incitement to second thoughts came likewise from our own experience in the use of improved materials and methods. So it came to pass that Mr. Cope was our executive head at a period of fresh questioning, of re-thinking, of the uncovering of bed-rock, and—not least—the demonstration to the religious forces that bed-rock is bed-rock and that quick-sand is quick-sand. This involved him in a three-fold task, and it brought a three-fold demonstration of the sort of man he was.

First of all, the affairs of the Association had to be put up on a firm, business-like foundation. We had capitalized our hopes, and we had spent money in the expectation of large gifts that never came. We had succeeded already in getting a great idea before a large part of the people of the United States and of Canada, but we were heavily in debt, so heavily that only a conviction of the greatness of our cause sustained us through long, dark days. Only a few persons, I believe, have ever known what the raising of this debt cost Mr. Cope, or even how he did it. Money-raising was not to his taste. He could neither conduct a “whirl-

wind drive," nor wheedle large gifts out of individuals. What he conceived, and what he did, was to develop a constituency of intelligent, convinced members and givers (with few exceptions givers of small or very moderate amounts), through whom not only was the debt removed, but also a steady income assured. Year by year we saw the deficit decreasing, but there was so much good cheer and so little noise about it that one could scarcely guess the groans and the grit that lay back of what was happening. Time and again I saw Mr. Cope renew the attack from sheer force of conviction, sheer loyalty to our cause. He was repeatedly solicited to accept remunerative positions that were much to his taste, but it was not himself that he was working for. He was, indeed, anxious for his family's welfare, particularly for the education of his children, but he felt that another trust also had been committed to him. So it came to pass that he gave more to put the Association on its feet than any other one of us all.

We shall not fully understand his steadiness in this trying time until, through his eyes, we see the far more than institutional meaning that the Religious Education Association had for him. On various occasions he said to me, in substance: "If any other organization were prepared to do our work, we ought to get out of the field. But it is indispensable to the progress of religious education that some organization should furnish a center for the meeting of minds that think and investigate and speak fundamentally and freely, unencumbered by administrative responsibilities, denominational or other; it is necessary to have an organ for the publication of material that is not yet popular or even usable; it is necessary to take results and problems directly to all sorts of field workers who are ready for more than merely conventional thinking and practice. Here the Association has a unique mission to both the professional worker and the lay worker. We must keep the organization strong, not as an institution, but as a fellowship in this sort of unofficial and uncompensated service." Once in a while the remark has been heard, "Why doesn't the Association *do* something, such as getting out an improved curriculum?" The answer is not only that from the day our organization was born we have steadily declined to compete with lesson committees and publishing houses, but also that we have not been slack in doing things not less difficult, and not less necessary, than devising curricula. Well do I remember Mr. Cope's feeling that this policy had been vindicated when, during the stringency of the war, certain denominational authorities came to our financial aid, saying, "The R. E. A. is doing a work that is indispensable to us, namely, the preliminary investigation, thought, and discussion that must precede wise administrative changes." Mr. Cope was not at all an institutional pack-horse; he accepted the disagreeable parts of his job as his contribution to a new civilization. The getting together of funds was, on its reverse side, the getting together of minds. He was dealing primarily with ideas. In a sleeping car several traveling salesmen were in conversation about their respective "lines" of goods. At last, one of the men turned to Mr. Cope, saying, "What's your 'line'?" "My line," said Mr. Cope, "is religious education." "Oh! Sunday school, Bible, catechism, eh?" commented the salesman. Mr. Cope replied, "Not exactly; I'm promoting an idea—the idea of re-making the training of the young so that they may make the world a better place to live in than we have made it." Then, with his re-

sources of humor, he made these dealers in goods see and feel the bigness of his job.

Thus, even the administrative routine was placed upon the prophetic religious plane. The same is true of the multitudinous platform addresses and sermons that he gave in all parts of the country. He never was an agent pleading for support for a society; no, he was ever the proponent of progressive ideas upon religious education and the relation thereof to our civilization. In the nature of the case, his words were more welcome to some hearers than to others, but I doubt whether any man could have achieved a friendly hearing for so progressive ideas from a wider range of minds. He achieved this wide hearing, not by compromising his message, not by softening its import, but partly by insisting upon the gravity of the situation in which society is found today, and partly by the winsomeness of his humor. How many members of the Association realize the extent to which, in his own person, our purpose and meaning were circulated among the people? On one occasion a computation of his goings and comings showed that his travels in one year had equalled a journey around the globe.

He was, of course, not merely the voice of a group sentiment; he was likewise a thinker, and on his own account he kept up a continuous and notably able study of all phases of religious education. The evidence of this is in his books, yet not all the evidence. In fireside musings, and in incidental comments upon men, events, and books, especially since the great war cast its lurid light upon the civilization of the present, he gave evidence that the daily food of his mind was the basic problems and the basic resources of human life. It was a flexible and growing mind, as anyone can ascertain by comparing his later with his earlier works. Without at all losing touch with his earlier interest in the organization and management of church and home education, but rather revising and extending his studies in these directions, he went on to inquire into the meaning that education should give to life, and how it should organize selves into society. He perceived that not only what we teach, but also the method of teaching, and likewise the whole organization of the child's experience in society, initiate him into social presuppositions, habits, and customs. Therefore there is no way in which we can separate the daily routine of the young in home, school, and church from the deepest problems concerning life and society. All this, with its consequences, Mr. Cope thought for himself alongside other thinkers in both religious education and so-called "general" education who, during the last two decades, have founded what may fairly be called a new general philosophy of education.

What, then, did Mr. Cope positively stand for in education? The answer can be comprised, in a general way, in four propositions:

First, he desired to emancipate the new generation from the partizanship that have kept the members of the older generation apart from one another. With the sort of denominational spirit that makes service to the community intense and practical he had, of course, no quarrel; but he was wearied, suffocated, by the repetition of formulas and of performances that represent, not humanity, its needs and laws, not the Christ nor any healing for our major woes, but rather some dispute or division upon issues that are not vital. He saw this sort of denominationalism leading the young

into religious artificiality, triviality, and separatism, all solemnized and sanctified as if they were of God. His soul revolted. He could not think that education is Christian or in any significant way religious if it does not tend to unite rather than divide, and to unite upon great issues rather than little ones.

Second, he desired utter freedom and utter frankness in the use of scientific and historical knowledge in religious education. It is rather humiliating to be obliged to urge one's allies and fellow workers to accept so obvious a standard, yet we have to recognize the plain fact that certain views of revelation and of religious authority still obstruct the road to facts, still lack the deep reverence for truth that has developed in the modern world through the methods of empirical research. In the meetings of our Association we have scarcely felt this obstruction, but Mr. Cope's contacts with the field often made it necessary for him to stand firmly for even this rudimentary principle alike of education, of religion, and of morality.

Third, he believed that the true religiousness of religious education must finally manifest itself in, and be tested by, its contribution to democracy in human relations. Nowhere else could worship come to its own, or morals, or the state, or the churches. And so Mr. Cope was a radical—a radical with a sense of humor, and therefore not conceited or hasty; a radical with the profound humor that includes understanding of other men and the kind of coöperation that builds but does not compromise. Nothing else about him was quite as surprising as the growth of his social convictions. He moved much in circles that might be expected to make him complacent towards the prevailing philosophy of profit-making, special privilege, and the control of the masses by the few; but the deep current of his convictions moved on independently and surely towards a higher conception of society and of man's divine calling upon earth. Indeed, his combination of geniality with deep conviction has probably changed the current of various minds with which he was in contact, making self-interest and power less dazzling, and creating confidence in the possibilities of men when adequate education and adequate opportunity are provided.

Fourth, he accepted whole-heartedly the educational doctrine that young persons grow best by actively participating in the present, concrete concerns of society. In the family, and in the church school, children and young people require practice in democratic living with one another and with their elders. Therefore the whole life of both these social institutions must be drastically revised. His eyes were fully open to the consequences of this principle. He knew how much more it implies than the mere grafting of new materials and methods upon the old stock of the church schools; these schools have to be regenerated, born again by virtue of a genuinely new inner life-principle. Details of his views are not here in order, but it is in order to say that he not only assimilated and made his own the new philosophy of education, but also thought his own way into and through its main problems. This is the explanation of his invariable way of touching the vital point in every topic. He never made minor needs appear as major necessities, nor expected too much from any process or method or materials. His mind dwelt in the fundamentals.

I have called his contribution to our generation a unique one. It is

unique, not because he was an able administrator, though he was this; not because he was a winsome exponent of a great cause to a great many people, though he was this, too; not because he thought and published steadily, objectively, and growingly upon the deepest problems of our generation, though he did this. His contribution is unique because, as no other man could have done, he combined all these, and then, by virtue of a rarely gifted personality, fitted the totality of his labor to a particular, appealing, and difficult situation. He fitted his job; he fitted us; he fitted the times and the emergencies that they brought.

Hence it is that we took him for granted, as though he belonged to the nature of things, and were not subject to weariness and frailty of body. He was too much absorbed in his cause to make his pains manifest, and therefore in these later years he time and again stood at his post with great difficulty but without complaining. At the last convention, for instance, his quiet, steady, cheerful presence and words gave no hint of what it was costing him to be on duty at all. He was as strong as well as a genial spirit.

Such a life-work always survives the workman. As Mr. Cope's undertakings did not begin with any blare of trumpets, so they end not with the funeral march. For there was nothing merely individual about his work; he wrought not merely at our side, but still more within us. So, what he leaves to us is, first and foremost, a spiritual impulse to go on with the work. By the very loss of him we are irrevocably committed to the great purpose that brought us into fellowship with him. No, his work is not done and ended; for it is alive within us who still walk the earth; it is integral to our very selves; yes, it is part and parcel of the light eternal that is the life of men. We shall see his smile and hear his voice no more, but within our very being his own most essential being, henceforth indistinguishable from the Divine Presence, will continue to guide, encourage, and inspire.

Henry F. Cope Off Duty

Mr. Cope was a good club man in the best use of the term. He played volley-ball and met his Executive Board at the Union League Club in the Loop; he mingled with the Campus crowd and held committee meetings at the Quadrangle Club of the University of Chicago. But it was at the meetings of the Chicago Literary Club and at his Summer home that he was seen, carefree and at play.

SOME MONDAY EVENINGS

Professor Albert H. Tolman,
Former President of the Chicago Literary Club.

The members of the Chicago Literary Club knew Dr. Henry F. Cope when he was at play. At the meetings of the club he was carefree. He gave and received pleasures. He knew how to play. The papers which he read to us were intensely interesting, peculiarly spicy. His life as a boy in London, his career as a minister on the Western frontier, and less often his views on literature and secular education furnished him abundant material. I do not remember that the problems of religious education, his serious life-work, were discussed before the club, but I have no access at present to the records. I am sure that Dr. Cope would soon have been asked to serve as President of the club. He was a universal favorite.

Dr. Cope was active in helping to raise some of the last loans called for by the government near the close of the great war. He served as district manager for the section of Chicago which contains the University. His energy and efficiency were complete. Constant bulletins and wise suggestions kept all those under him spurred up to do their best. It was a pleasure to work under his inspiring leadership. During his necessary absences, Mrs. Cope, a true helpmate gave the needed oversight.

Although my connection with Dr. Cope was along other lines, I was always conscious that his prime interest was in religious education. To this he was dedicated. His play was for the sake of his work.

There are many of us who have lost in him a genial playmate and an inspiring friend.

AT THE ROUND TABLE

Payson S. Wild,
Secretary, the Chicago Literary Club.

Henry Cope had been a member of The Chicago Literary Club for sixteen years. He contributed to the Club not only a number of stirring papers, but also a strongly marked, vigorous, intellectual personality, which drew many to him. During the Club's hour of relaxation after the formal exercises, Cope was always eagerly welcomed at whatever table he chose to sit, for his fund of stories was inexhaustible, his sense of humor the keenest, and his powers of recital extraordinary. His long practice as a public speaker had given him a quick command of language and a dramatic manner that made his utterances memorable. His intimate conversations with his fellow members will be remembered, I think, fully as long as his Club papers.

The latter, however, were always sparkling, carefully and beautifully written, human to the core, literary. He knew how to write. We remember in particular his "Tales of Trapper Creek," stories of personal adventure and conflict in the days when he was a pioneer minister in Montana. Though born an Englishman, Cope was thoroughly Americanized, and understood perfectly the rough life and peculiar psychology of the unregenerate frontier town. These characteristics he was able to bring out with an artistry all his own. This rich vein of human material he worked especially for the Literary Club, and achieved thereby a distinction different from that which his writing in other fields brought him.

Cope always put his best creative effort into these Club papers. He knew that the Club ideals were high, and that nothing short of one's best was worth presenting. His stories, accordingly, were finished products, full of life, true to human experience, never overdone, never too highly colored, spicy and racy, original. The Club looked forward with keen anticipation whenever Cope's name was announced as the next reader.

Because of his marked literary gift, his buoyant and hearty manner, his agreeable personality, his learning, and his catholic tastes, Cope was *persona grata* to the entire membership of the Club; but to a few of us, who were on more intimate terms with him, he endeared himself unforgettably because of his truly noteworthy liberality of thought, his breadth of philosophic outlook, his devoted friendship, his keen interest in our intellectual views and problems, his unfailing kindness and sympathy.

The Literary Club has sustained a loss which will long be felt and deeply mourned; his personal friends one for which there is no recompense.

IN THE WOODS AND ON THE LAKE

John Leslie Lobingier,

Minister of Religious Education, United Church, Oberlin, Ohio.

The name of Henry F. Cope will always bring to my mind certain indelible pictures. Some are associated with the office of the Religious Education Association, and the various conventions in one city or another. But contacts such as these were common to hundreds, and even thousands, during his long years of service as General Secretary of our Association.

There come to my mind, also, meetings and conferences, in committee rooms and about dinner tables, in the work of the Commission on Religious Education of the Chicago Church Federation, when as an active member of the Federation's first Commission in this field he stood out earnestly for certain positions that represented his deepest convictions, and constantly showed an understanding and appreciation of every movement in the Religious Education field that was unique.

But I picture him, too, in a setting quite different from either of these—a setting in which not so many have seen him. I see him most vividly, I think, in the woods and by the lake shore at beautiful Little Point Sable, Michigan. That was his vacation spot for years, a place that he heartily loved and enjoyed, and not unfitting, therefore, to be the place from which he looked out upon the world for the last time.

In such a spot as Little Point Sable, one comes to see men in moods that his intimates of the city, perhaps, have never known; just as one sees another than in garbs that are not displayed on city streets. I think of Dr.

Cope in such a garb, and in such moods. Every night before sun-down, he built his fire on the beach in front of "Driftwood"; to have started it with paper, he would have regarded as a disgrace. Late in the season it was his boast that he had never yet used but one match for a fire. Some of us have sat with him around his cheerful nightly blaze, chatting over the kind of thing that might be discussed in an R. E. A. convention, but in a different way.

I venture to say that some who, like myself, have been at Little Point Sable a number of times have seen a touch of humor and hilarity that many would not have suspected in the General Secretary of the Religious Education Association. I am thinking of a Little Point Sable circus, with its clowns, and pink lemonade, and wild animals, and the like, and Henry F. Cope, with stove-pipe hat and other appropriate attire, cracking his whip and reveling in the position of a circus manager, and pouring forth a constant stream of words as befitted the part. And my wife and I will never forget the procession that he led in our honor, when we were bride and groom, playing most terrible music on the cornet, as he marshaled the meager hosts of Little Point Sable to do us honor. And again there comes to my mind another occasion, when he and Mrs. Cope celebrated their silver wedding anniversary with a barn-dance, and when in gaiety and jollity he yielded first place to none.

Such are some of the pictures that come to my mind with the news of the passing of Henry F. Cope. They are enough to show that I am conscious of losing a real friend. I might write of his contribution to the advancement of Religious Education, but others will write of that. As long as the church holds to the ideal of Christian education, his name will be remembered and revered.

Among the Business Men

Financial and administrative ability has played no small part in the success of the Religious Education Association. The Business Man's estimate of Dr. Cope deserves place here.

RELIGIOUS EDUCATION

David C. Cook,

David C. Cook, Publishing Company, Elgin, Ill.

I have known Dr. Henry F. Cope for many years, and learned to revere him as a truly great and good man. He stood for religious education, not as mere instruction or the acquiring of information, but as self-expression or the actual carrying out of Christian principles by the individual in daily life. To him, religious education was a religious way of living. He was the friend of the small Sunday school as well as of the large school with greater advantages. His vision was broad and his sympathies comprehensive. As secretary of the Religious Education Association, as editor, as author, and as a speaker, he worked tirelessly to bring together the many agencies of Christian education and weld them into a power for establishing the kingdom of God on earth. In his passing, the Sunday school world has lost one of its greatest leaders.

FROM GEORGE H. DORAN

Doran Company, Publishers.

For over a quarter of a century I knew Henry Cope well and the longer I knew him the more I came to appreciate his remarkable qualities of consecration to great ideals and indefatigable energy in the attainment of those ideals. But with all the absorbing demands upon his time he always had time for the friendly act, and I am greatly indebted to him for many a word and letter of wise counsel and criticism. His passing came to me as a great shock and a great grief. I shall greatly miss his friendly visits, for we started our careers in America at almost the same time and all along the road we made the habit of comparing notes. Most of all I mourn and shall continue to mourn the loss of a true friend.

FROM GALEN M. FISHER

Executive Secretary

Committee on Social and Religious Surveys.

It was with a genuine shock that I learned of the very unexpected death of Dr. Henry F. Cope, your General Secretary, and I am writing on behalf of the Committee on Social and Religious Surveys to let you know how highly we valued him in our relationships to him and to express the hope that you may be able to find a successor of equal devotion, versatility and congenial temperament. We also hope that the new enterprises which he was so largely instrumental in developing may somehow be conserved and carried to fruition.

FROM DAVID R. FORGAN

President of the National City bank of Chicago, and Treasurer of the Religious Education Association.

We are accustomed to busy men and hard workers in Chicago, but I confess that what Dr. Cope accomplished each year was a constant source

of wonder and admiration to me. Hundreds of addresses, thousands of miles of travel, a wide correspondence, the editing of the Magazine, the business details of the Association were all attended to with equal enthusiasm and efficiency.

He was enabled to do all this because he was a man of broad vision and believed firmly in the work of the R. E. A. To this broad vision and deep religious faith there was added a fine gift of practical common sense forming a rather unusual combination of preacher, prophet and business man all in one character.

On the personal side, Dr. Cope was an attractive companion with a shrewd gift of humor, very human, very lovable. A good man, a useful citizen, a loyal friend, Henry F. Cope has left an impress on our hearts that will not soon be effaced.

FROM JULIUS ROSENWALD

Merchant and Philanthropist,
President of Sears, Roebuck & Company.

Dr. Cope made religious education his life work. He devoted all his energies to it. In a real sense he himself was The Religious Education Association. His personality dominated it. Those who served with him appreciated the vision he had of the possibilities of the organization. We recognized the value of his educational ideas. We respected his views regarding proper procedure. It was no easy task to build up the work. But to Dr. Cope's persistent, forceful, compelling appeal the success secured by the Association was largely due.

FROM ROBERT SCOTT

Funk & Wagnalls Company.

As a charter member of the Religious Education Association, I have watched its progress with more than ordinary interest. Pioneer work usually has a hard road, but rough roads to a man of the fiber of Dr. Henry F. Cope are merely stepping-stones to larger life and usefulness.

He brought to his task unquenchable faith and a rational mind. His untiring and whole-hearted service in the noble cause will always be remembered by those who knew him. His strong, serviceable life in the cause of religious education gives us hope and encouragement for all the tomorrows that are to come.

FROM JOHN R. VORIS

Secretary of the Near East Relief.

In behalf of Near East Relief, I want to express our deep regret over the death of Dr. Cope. He was a friend to our cause, and he had a vision of the proposed educational work that presaged great help in the future.

I feel a personal sense of loss because I have followed his leadership with keen sympathy and interest from the first up to the present time.

In the Midst of the Doctors

From its beginning the Religious Education Association has been compassed about by educators—the glorious company of the apostles of progress, the goodly fellowship of the prophets of light. They are an earnest of the educational integrity of the work being done. Some of them were turning gray the score of years ago; others, now middle-aged, have marched breast forward keeping step with the General Secretary; while the younger teachers have followed with equal footsteps but a little after. Their tributes are fragrant with memories and faith.

A WISE MASTER BUILDER

Walter P. Behan,
Professor, Ottawa University, Kansas.

I have always been greatly impressed at the apparent ease with which Dr. Cope carried heavy responsibilities or his confidence in tackling hard jobs.

Taking the R. E. A. at a time when its affairs were at a low ebb he built up a nationwide organization of significant power in the religious educational world. His conception of program building for the annual conventions and his handling of their meetings have been masterly.

Through steady and wide reading, through travel and wide contact with the leaders of religious education throughout the country, he brought a trained mind to bear upon our pressing problems and guided our thinking and discussion into practical and needed issues.

He nobly carried on the ideals of Dr. Harper and those with him who launched the movement many years ago, and has left it in such shape that we have every confidence to believe it will be ably carried further by his fellow workers who have stood by and helped.

A PIONEER SPIRIT

George H. Betts,
Professor, Northwestern University.

Mr. Cope had the rare privilege of being in at the beginning of a great educational movement. More than that, as secretary of the Religious Education Association, he had the privilege of serving that movement in a high capacity, and of seeing it assume a central place in the thought and program of the church.

His mind was constructed for this type of work, for he was essentially a pioneer in his interest and in his type of thought. He desired to be out on the advanced lines where difficulties were to be met, where trails were to be blazed, and where policies were to be formed and put into effect. His was a fearless and restless though reverent soul. An earnest and eager seeker after truth, he never hesitated to follow where it led. Once a conviction of right or duty came to him, he did not falter or cast side glances as to the safety of his own standing or position. He was tactful and kindly, careful not to give needless offense, yet unswerving in his promotion of the cause to which he so freely gave himself.

The position which Mr. Cope held was a very difficult one, requiring as it did, a rare combination of the scholar and the man of affairs. It was

also unusually trying in the amount of work and strain it demanded. It involved the meeting of many people, the handling of a large correspondence, and the giving of counsel on many puzzling problems. This thorough mastery of his task, his rare balance of mind, and his sanity and practical common sense enabled him to render a quality of service which but few could have given.

Mr. Cope was a prodigious worker. Besides carrying out an enormous range of activities naturally connected with his office, he found time to study, engage in research, and write book after book in the field of Religious Education. And with it all he found time to be a friend—a friend whose passing will be sincerely mourned by those who were privileged to know him.

A STUDENT AND A LEADER

Ernest D. Burton,

President of the University of Chicago.

The sudden death of Dr. Henry F. Cope, General Secretary of the Religious Education Association, removes from the circle of those interested in religious education and intelligently promoting it a man who occupied a unique position in this group. Called to assume temporarily the duties of General Secretary of the Association in the early days of its development he showed such remarkable understanding of the task of the Association and such aptitude for enlisting the interest of others as soon to make it evident to those in control that he was the only proper person to assume the full responsibility of the general secretaryship. Throughout the sixteen years in which he has held this office he has brought to his task breadth of vision and of sympathy, capacity for organization, and a skill in enlisting the interest and coöperation of other students of the subject, which have kept the Association in the place of first importance among the agencies contributing to intelligent and progressive thinking and action in the field of religious education. To his ability as an original thinker and organizer he has added unusual diligence and skill as an editor and author; and besides all this has directed the financial affairs of the Association with success. It is perhaps not too much to say that during the period of Dr. Cope's administration of the Religious Education Association no other man in the United States has made as large a contribution as he to the cause of soundly based and effective religious education. To all who are interested in the religious aspect of education and the educational phase of religion, his death is a sad loss; to all who had the privilege of personal friendship with him that loss is irreplaceable.

FROM THE VIEWPOINT OF THE PUBLIC SCHOOLS

Jesse Buttrick Davis,

Supervisor of Secondary Education, Connecticut.

My contacts with Dr. Cope for a number of years have been in the interests of moral instruction in the public schools and of week-day religious education. I have always been impressed with his unusual ability to handle a large mass of detail while guiding and directing the Association in all of its larger policies and activities.

From the point of view of the public schools of the country we are indebted to him for his book, "Education for Democracy." Much has been

written upon this subject by educators within the profession, but no other writer has made so significant a contribution to this fundamental problem. His work will live after him as this book will find its place in the field of public education.

HIS UNQUESTIONABLE DEVOTION

W. H. P. Faunce,

President of Brown University, and former President of the R. E. A.

The career of Dr. Cope was original and unique. Most men fit into places already prepared, accept the ancestral heritage and continue the tradition. They reflect the common opinion and their leadership is often a skillful following. Dr. Cope did his own thinking and was never satisfied with "adjustment to environment." He was a path-breaker and showed the way to hundreds of others who had been groping in the dark. He had convictions and dared to express them through all the years.

Yet his tenacious conviction was combined with unfailing tact and constant courtesy. He could meet inertia, prejudice, and even willful misconstruction with a smile, and "never doubted clouds would break."

He has led the Christian church in a forward movement, and what he gained for us will never be lost. All our churches acquired new faith in Christian education, new loyalty to truth, new openness of mind, and a deeper passion for the redemption of society because he lived and toiled with unquenchable devotion.

THOROUGH KNOWLEDGE AND PRUDENT JUDGMENT

Harry Pratt Judson,

President Emeritus, University of Chicago.

For many years now I have been connected with the Religious Education Association, and during all those years Mr. Cope was the mainstay. His patience, tireless industry, thorough knowledge always of every situation, and prudent judgment, were of inestimable value to the cause of the Association. His loss is grievous, but if the work is in shape to be carried on successfully it is in very large measure due to the personality of Mr. Cope which is so completely interwoven in it. The best appreciation of his life and work will be to make the cause to which he was devoted a permanent power for good.

THE FAR-SIGHTED EXECUTIVE

Henry Churchill King,

President of Oberlin College and former President of the R. E. A.

I had the privilege of knowing Mr. Cope practically from the beginning of his service with the Religious Education Association. Coming into the Association originally as an assistant, he soon showed his worth in the many-sided task of the Association, and thoroughly earned his appointment as General Secretary. The years of subsequent service proved that incontestably. He believed in the aims of the Association, and identified himself with it in rare degree. His reward was that the Association largely identified itself with him. His courageous confidence, in thus committing himself to the cause of the Association and in pressing its work, grew out of his clear vision of the need and opportunity for it.

He did not rest with preparation already made, but kept his study going; for he knew the largeness of the demands which his office laid upon him. He knew he must prove himself a wise and efficient leader in the relatively new field of religious education. This leadership he achieved both through the activities of the Association, and through his own extended wise and thoughtful writing.

As surely as the Great War showed the relative failure of the churches in religious education, so surely had the Religious Education Association, under Mr. Cope's leadership, prepared itself in unusual degree to meet the need, when the churches were awakened to it. Perhaps no one saw more promptly and clearly than he the fairly unique field of the Religious Education Association—as an agency for research in the whole field of religious education. With rare breadth and tact he not only won for the Association a very significant general constituency, but also succeeded in bringing together year after year groups of the ablest experts available for the study of the most difficult problems in religious education.

DR. COPE, THE STATESMAN

Shailer Matthews,

Dean of the Divinity School, the University of Chicago.

The services of Henry F. Cope to the cause of religious education were invaluable. A prolific author, a strong speaker, an energetic leader, he stood unique among the group of men who have made religion a new force among the young. When he became connected with the Religious Education Association, that body was in critical times. The death of President W. R. Harper was still a source of hesitation and uncertainty, although thanks to the energy of the late L. Wilbur Messer the Association had passed its financial crisis. Dr. Cope at that time was little known and all but inexperienced in the field he entered. A few months, however, showed his ability and indefatigable devotion. Almost simultaneously with his election as Secretary, the Association was again active and progressing. He had singular power in interesting laymen in its work; his financial ability was marked and his own share in developing religious education became rapidly recognized. His amazing energy, good temper and courage, his versatility as an author and speaker, his sanity and willingness to co-operate, and above all his capacity to arouse confidence in the Association made him a national figure. For years he travelled, lectured, wrote incessantly. He was a continuous oracle of sound advice. His ability to organize conventions made the meetings of the Association increasingly helpful. He was keen to sense changes in conditions, and his foresight gave his fellow-workers new ambition. The future of the Association was central in his thoughts. To the last he was planning for those new services he was confident it could render the churches and the Sunday Schools, the colleges and seminaries as well as the research necessary for a clearer understanding of religious education as a great social force.

Those of us who were more intimately associated with him in his work, miss him keenly as a loyal friend and comrade. His wit was as constant as his friendliness. The Association is indebted to him more than to any other man since President Harper for new projects and new adjustments. He was always ready to co-operate with others and his firmness of purpose

never degenerated into mere stubbornness. And his confidence in the future of the Association was contagious.

In the minds of some he was the Association. It is indeed his monument. But its work has not ceased with his death. The larger opportunities for it which he foresaw will be grasped, and his leadership in the scientific study of the problems of religious education will be continued. But we shall miss him sadly. The best tribute we can pay his memory is the increased efficiency of the Religious Education Association in which his spirit and energy will still live.

AN APPRECIATION

A. C. McGiffert,

President of the Union Theological Seminary, and former President of the R. E. A.

Though my acquaintance with Dr. Cope was not as intimate as could be wished, I had a genuine affection for him, and it was always a source of regret to me that except while President of the Religious Education Association I saw him but infrequently. One of the chief rewards of office in the R. E. A. was association with him. He was an uncommonly inspiring man to work with. He had an enthusiasm and a confidence that were contagious, and you could not be long in his company without catching them.

I was deeply impressed with his wisdom as an administrator, his intimate knowledge of his subject, his discriminating acquaintance with other workers in the field, his clear vision of what was needed, and above all his ability to get things done. He had a way with him that endeared him to his associates, and with it a very unusual gift of eliciting co-operation and support. I had reason to appreciate this, for on three different occasions he persuaded me against my will to do something I had not at all wished to do. How he persuaded me I do not know. He said little, but he seemed to have the faculty of making you want to do the thing he wanted done, a faculty to which I imagine he owed no small part of his success in forwarding the interests of the R. E. A. and the important cause it represents. Of the importance of that cause he was profoundly convinced, and he was able in a remarkable degree to impart his conviction to others.

There was nothing perfunctory or official about him. He had a free and open mind and the utmost frankness in expressing his opinions, which were often radical enough. And yet he did it in such a way as seldom to cause offense. When business was over it was always a delight to talk with him, particularly upon fundamental themes on which he had thought long and deeply. He was an extraordinarily capable and efficient secretary, but he was also much more.

WISE IN COUNCIL AND FRUITFUL IN SUGGESTION

A. J. W. Myers,

Professor, Hartford School of Religious Pedagogy.

On an occasion like this words seem inadequate. It is fitting, however, to recall some of the characteristics of Dr. Cope which inspired confidence and endeared him to all. He had wonderful ability. As Secretary of the Religious Education Association he was not a mere recorder of events but a statesman leader. He was wise in council and fruitful in suggestion whether it was a question of policy or theory, finding of formulas, or meeting a prac-

tical situation. As an organizer and executive he had few equals. Again, he was indefatigable in his devotion to the cause of religious education. He seemed tireless whether physical or mental energy were required. Then, Dr. Cope always faced the future with courage. His last Annual Report is a singularly appropriate clarion call—"This is no hour for resting on laurels. It calls us to larger endeavors. . . . We must not only do larger things, we must do them in a larger spirit; somehow we must find a way to do them together; somehow we must, as agencies of religious education, educate our day by demonstrating the fullness of the spirit of religion."

Finally, his friendship was always genuine and unaffected. While he was recognized as an author and leader of outstanding ability there was no suggestion of superiority, no condescension. Genial, strong, companionable, he encouraged the younger workers, strengthened the leaders, and inspired courage in all. He was great in ability, in loyalty, in optimism, and in friendship.

TO KNOW HIM, A RELIGIOUS EDUCATION

Francis G. Peabody,

Professor Emeritus, Harvard University, and former President of the R. E. A.

I have been deeply impressed, during my happy association with Dr. Cope, by the singular union of sanity and sacrifice, of eager sympathy and judicious respect, which made him so admirable an administrator.

He found the best in each colleague and enlisted enthusiasm and won co-operation, while at the same time repressing blunders, and controlling procedure with candor and courage. His inner life of family affection and happy pride was revealed to me in many intimate conversations, and I came to realize that official service had not diminished his spiritual susceptibility and responsiveness.

It has been a religious education for me to know him: and his departure is a personal sorrow.

A PERSONAL TRIBUTE TO DR. COPE

Frank Knight Sanders,

First President of the R. E. A.

The first emotional response of every long-time member of the Religious Education Association to the brief message announcing the unexpected death of Dr. Henry F. Cope was a sense of irretrievable loss. But the Association will go on because he has steadily built it to continue its functioning. We may not know at once on whom the mantle of leadership should fall, but there will be some one to wear it who is in full sympathy with the past achievements of the Association and will keep it active.

Dr. Cope summed up in his career the whole history of the Religious Education Association. Whether he was or not an actual founder, the announcements of the Association, twenty years ago, attracted his attention at once, enlisted his whole-hearted co-operation and made him an immediate and fruitful channel of active support. When once he became attached to the Association in a secretarial capacity, his genius for leadership was manifested so quickly that by general consent he was invited with little delay to assume full executive responsibility. During these years that trust has been gloriously justified, not merely by the maintenance and development of the

Association, or by the shaping of its policies, but through the impress which Dr. Cope has made upon the nation at large, and through the place which thus has been won for Religious Education.

When his service for the Religious Education Association began, we must remember that it was the one organization advocating an educational concept of the Sunday-school, a wiser and broader scheme of instruction and training for all children, a definite scheme of religious training in the family, adequate modern courses in Religious Education in colleges and universities, due attention to educational theory and practice in theological seminaries, an educational missionary program and educational programs for all agencies dealing with youth or young people, such as the Christian Association. In those days, moreover, no one had really begun to think and plan in any real sense in community terms. During the nearly two decades of his secretaryship all these measures or movements have been accepted as a part of the established program of a religiously-minded people. They seem today a group of activities to be taken for granted, but they were not so twenty years ago.

Dr. Cope was too great of soul for petty jealousy. He rejoiced over the success of many organizations on which a narrow-minded man might have frowned. The Association under his guidance has lent its forces freely to their fostering. Dr. Cope believed in the organization of religious groups for research and stimulus and for the discovery of service, and he used the machinery of the Religious Education Association to encourage their development. He consistently declared that the Religious Education Association was organized to formulate and declare principles, not to execute a program, that religious education is ever in a process of evolution, and that as a field of scientific procedure we were just entering it, each step of progress creating more problems. "To ascend one step is to discover another before" was one of his mottoes. He rejoiced over every manifestation of a spirit of discontent with what had been attained, because it meant a striving after something better.

Dr. Cope was a skilled program maker. When one reviews the themes of the annual meetings only, he is impressed by their variety and pertinence. When he goes further and restudies the actual programs and their execution in great detail, he is amazed at the results which were attained. The Association and the Council have led the religious thinking and practice of these two decades.

Underneath that skill was a noble personal philosophy of life which commanded the eager cooperation of others. In his 1917 Report he said: "The religious motive and the religious meaning of life are our only hope." He believed that an enduring social democracy or world order could rest on only a program which recognized the significance of childhood, the responsibility of the churches to care for childhood, the need of a readjustment of all the machinery for training the young for social living, and the development of programs of community betterment. He consistently interpreted education, not as a means merely of increased social efficiency but as a means of promoting social idealism and of establishing a new social order which would express itself in unselfish self-giving. So too he thought of Religious Education as a means of revealing the true meaning and worth of life and of expressing that worth through a society adjusted to the task of

producing such enriched life. Only through religiously motivated lives did he feel that society could be saved.

Dr. Cope's idealism was no sounder than his business judgment. He carried the Association through the four years closing with 1918—a time which severely tested every voluntary organization—adding to its strength. He developed a solid constituency by making the Association the forum for all who were truly interested in religious education. But he served largely also through his active pen and voice. The impressive catalogue of his published volumes will be found elsewhere; the list of his addresses would be altogether too great to print. Almost single-handed during these years he travelled over the United States preaching the gospel of a religiously trained democracy.

Those who will miss Dr. Cope most will be those who knew him best by frequent social contact. He was an unselfish friend, a ready counsellor, a high-minded wielder of great influence, a delightful companion, one of deep religious feeling, and yet always an alert, sane, thoughtful student of the past and present, and a constructive builder of a greater future. He leaves behind him a memory that will be lasting, fragrant and inspiring. Our finest tribute to his leadership will be to "carry on."

THE INCARNATION OF THE ASSOCIATION

George B. Stewart,

President of Auburn Theological Seminary, Former President of the R. E. A.

In the death of Dr. Cope the Religious Education Association lost a faithful and efficient servant. This is so obvious that doubtless every one who has had occasion to comment upon his life has said it in some form of words. But he was more than this to the Association. He was the embodiment of its ideals. So complete was his harmony in purpose, methods, spirit with the Association which he served with such conspicuous devotion through many years, that it amounted to a practical identity. One could not think or speak of one without the other coming immediately into view. Did one wish to know what the Association stood for, what it was seeking to accomplish, what might be its way of going about its mission, the answer was Dr. Cope.

There are three characteristics of Dr. Cope, which may be mentioned as also interpreting the Association.

1. His respect for and attainments in scholarship. He was a man of no mean attainments in the realm of biblical and general scholarship. He held in high esteem the value of scholarship as an aid in the advancement of the religious interests of men. He believed that the church could have no better ally than consecrated untrammelled scholarship. He counted men who brought to the study and interpretation of the scripture and other service of religion the largest intellectual powers and attainments as worth all consideration, men to be welcomed by the church and promoters of religion.

In this he correctly represented the Association, for it has not throughout its history done otherwise than to emphasize the importance of scholarship in the advancement of religion. It has been the foe of ignorance. It has given large place to the pedagogue, and exalted the religious teacher. It has encouraged the most exhaustive and thorough investigation in the region of morals and religion.

2. His straightforwardness and intellectual honesty. These were marked characteristics. Sometimes his directness took on the form of bluntness to those who were not familiar with his habit, yet he was always courteous and considerate. In this respect also he adequately represented the Association. While it has avoided controversy with those who were not in harmony with its purposes and methods, yet it has never softened down its principles or wavered in its promotion of them in order to win popularity with its critics. It has been characterized from the first by a frankness and sincerity that have won friends for it even among those who have not allied themselves with it.

3. A third characteristic of Dr. Cope that made him pre-eminently the representative of the Association was his tolerant and catholic spirit. Holding his own convictions tenaciously, knowing what he believed and being ever ready to give a reason for the faith that was in him, he yet accorded to others their liberty of faith. He was able to work in loving fellowship with those who differed with him even in fundamental things. He recognized the unity of spirit which bound those together who were seeking to bring in the Kingdom of our Lord. Possibly the fact that the Association has furnished a platform so broad that men who widely differ in matters of creed could still come together and work together in the interest of religious education has been the most serious objection in the minds of its critics. Yet it is just this tolerant and catholic spirit that has given the Association its most effective influence and power.

Dr. Cope was an invaluable administrator of the affairs of the Association and it will be difficult to fill his place. This difficulty is immeasurably increased by the fact that it will be hard to find a man of practical wisdom for the office who will combine in his own person these three characteristics of the Association, emphasis upon high scholarship, intellectual honesty, and a catholic spirit. It will be hard to "see his like again."

OUR GREAT SECRETARY, DR. COPE

Charles F. Thwing,

Former President of Western Reserve University.

Seeking for the fundamental element in the character and work of our dear friend, I find one word constantly emerging: It is constructiveness. And this word, as I reflect, lengthens itself out into the phrase, institutional constructiveness. If one wished for evidence of the fitness of this interpretation, he has only to turn to the titles of the score of books published through a score of years. Among these titles are: "Sunday School Management," "The Modern Sunday School and its Present-Day Task," "Religious Education in the Family," "Religious Education in the Church," "The School in the Modern Church," "Education for Democracy." If one wish for further evidence, let him read the pages of the magazine he edited or the editorial articles themselves which he wrote. Even if one should wish additional evidence, let him recall the topics found in the programs of the successive annual meetings. One almost comes to think the name of Religious Education Association should be made the Religious Education Administration, or Institution. The ideal, the method, the material, the forces, all spell constructiveness, and constructiveness not of the individual only, but of an institution itself, an institution which, if living in and through indi-

viduals, also lives beyond the individuals of a specific time or a particular place. For Cope sought to make religion educative, and education religious, and to unite both religion and education in an institution or agency for the highest, broadest, deepest, most lasting service of men. President Harper, his predecessor, dreamed dreams and had visions. Cope also dreamed and saw. But he too put his castles on foundations, as did Harper, and raised story upon story. He was at once architect, builder, and financier. Or, to change the figure, he planted seeds, and watched and watered the springing stalks.

In this constructiveness, he was, as I have intimated, a hard worker. Like all great men, he toiled tremendously. I have asked myself whether his labors, so constant, so diverse, so strenuous, so laden with inevitable anxiety, so complex, were not too heavy for even his well-knit, compact body. No duty seemed too exacting for him to assume, no call too serious for him to answer, no responsibility too great for him to take up and bear. A man of his "build" and heritage was apparently made to last, like President Eliot, to four score years and ten. Alas, he is dead at fifty and three!

But, in him, as in every builder, constructiveness was preceded, accompanied, and followed, by understanding. His understanding had many elements. Cope was an embodied imagination. Imagination stood in him for intellectual faith. He saw what was and ought to be long before the creative act was done. His vision was farseeing and his voice prophetic of the power and place of religious education in the American church, home, school, and college. In his constructiveness, he sought for, and found, above most men, the conditions and forces which aided or replied. He knew public opinion. He understood his constituency. He realized how far and how fast he could go in his quest. He had intellectual patience, a virtue which belongs to all great administrators. He was also endowed with an intellectual energy, which is also not lacking in great administrators. He recognized the value of both the "slack" and of the "pull" in the executive equipage. He saw the relation of things. He appreciated the value of personality and the relation of personalities to each other. He worked well with other men, and other men found peculiar happiness in working with him. He appreciated his associates at what they thought was more than their real value. He was one of the best of leaders, near enough to be ahead of those whom he was leading, yet not so far ahead as to the lost, quickening the backward, restraining the ever-forward, or the forward, inspiring each with his ideal, and strengthening all by the inspiration of his own power. He put his work before, and around, himself, the worker. One never thought of this plan as "Cope's," but as a plan in and of itself, to be examined, and, if it proved wise, to be adopted upon its own merits. In this age of theological progressiveness and in this age of "fundamental" regressiveness, it was never asked whether Cope was progressive or other. I now think of him as a seeker of truth only, and of truth as a guide for constructiveness in personal and institutional righteousness.

In recent years, Chicago has had, in its higher life, three great men. Harper, Gunsaulus, Cope. Harper was a man of vision, inspiring, compelling, devoted to the founding and the building of a great University. Gunsaulus was among the men of his generation of most eloquent speech. His throne was the Christian pulpit; and also, in his service for man, he

loved and served gloriously in the work of education. Cope was also an educator. He sought, like Gunsaulus, to embody in the hearts, minds, and wills of men the principles of the Christian faith, and he, like Harper, sought to plant those same principles in an institution which should still be young and flourishing when his associates should have, like himself, fallen to sleep. Now remaineth Harper, Gunsaulus, and Cope. And Cope was also great.

THE RIGHT MAN IN THE CREATIVE PERIOD

C. W. Votaw, Professor, University of Chicago, and Recorder of the Council of Seventy, which inaugurated the Religious Education Association.

Dr. Cope was a Baptist minister of local influence in a western state when in 1903 the Religious Education Association was founded in Chicago by a national convention of educators, church leaders and Sunday school workers. Born in England, educated in America, experienced in the ministry, he saw the importance and the timeliness of this great movement for a higher religion and morality. This was his supreme interest, and he determined to find a place in the new organization. Leaving his pastorate, he moved to Chicago and secured a position in the executive office of the Association. Here he learned the ideas, plans and methods of the movement, under the first two general secretaries, Dr. Ira Landrith and Dr. C. W. Barnes. In 1905, when a third general secretary was to be appointed, Dr. Cope was clearly the man best fitted, and the directors gave him the opportunity of the chief executive office.

In these eighteen years he has carried forward the work of the Association with splendid conception and ability. Although technical scholarship and education had not been his field, he came to understand the needs and the possibilities of religious education. The ways and the feelings of the churches were familiar to him. No one was clearer as to what needed to be done and how to do it. He had confidence in himself as well as in the movement. He was a first-class executive, unassuming and quiet, inspiring and energetic; appreciative of every measure and every worker; wise in the plans he made and in the men he selected to realize them; cheerful, tireless, always doing that which was most important; equal to the difficult task of financing the organization. He kept the movement from sensationalism, controversy, and undesirable publicity, from onesidedness and aggressiveness.

In this national organization Dr. Cope made his direction and personality effective from coast to coast. He traveled much, giving addresses for the Association and promoting local phases of the work. Clear in mind, ready in speech, forceful in manner, he capably explained and advocated the great ideas and purposes of this better religious education. The several books he wrote for the Sunday school and the home were a major contribution; excellent in style, wise, suggestive, genial and enthusiastic. At the executive office in Chicago he guided the thought and directed the work over the United States, pushed the influence of the movement into foreign countries, advised a multitude of inquirers, personally and by mail, in all phases of religious education, collected and arranged a reference library of all publications in the field, wrote many circulars and articles, and edited the official magazine, "Religious Education."

Dr. Cope was the right man to lead and to develop the Religious Education Association in the creative period of its history. The movement has been unifying, comprehensive, sound, constructive, satisfying, eminently successful. We appreciated him through the years, and we supremely appreciate him as we consider his whole service.

AT LAKE JUNALUSKA

L. A. Weigle,
Professor, Yale University.

The loss of Dr. Cope means everything to the Religious Education Association, for we had left him to bear practically the whole burden of its work. It means much to the cause of Religious Education not only in this country, but throughout the world, for he had made the Association the clearing house for all movements of advance in this field. His monument is to be found wherever children and young people are better taught concerning God's way and better trained in His service because of the new conscience with respect to Religious Education which he did so much to awaken and inspire.

Yet one's thoughts turn from Dr. Cope's service to the man himself. He was so wholesome, so happy of spirit and so alive. I shall treasure in memory my last intimate association with him at Lake Junaluska, where we taught together for two weeks in the summer of 1922. His irrepressible good humor and his inexhaustible fund of stories that were always to the point made our off hours together a delight. I remember especially his descriptions of some of his experiences as sky pilot in Montana. He was more than a jolly companion. He was a true friend, a fair and kindly critic, and a sound judge of human nature. We had many talks together about the problems of curriculum making, and I was interested not only in the breadth of his knowledge concerning various experiments in this field, but in his appreciation of the needs of different types of folk, and in the tolerance of his judgments. Cope was a really big man, and we shall miss him sorely.

THE MAN AND HIS WORK

Herbert L. Willett,
Professor, University of Chicago.

The service rendered by Henry F. Cope to the Religious Education Association and to the cause of religious education in general is not to be measured by time or the formal activities of relationship to an organization. It is best audited in terms of personal influence and the direction given to one of the most important movements of the generation.

It was a group of prophetic spirits that first projected the enterprise which became presently the Religious Education Association. The vision of an instrument which should perform some at least of the services which religious education sorely lacked at the time was the contribution of one directing and inspiring personality—William Rainey Harper. Few at that date were sensitive to the new forms that instruction in religion and ethics was soon to take. But it was clear to President Harper that new principles and agencies were needed if the Christian order was not to suffer decline in its most essential relations.

The aims of the new movement, projected almost as an experiment but

destined to become one of the leading forces in the field of education, were happily stated in a phrase of the first announcement which has become the motto of the organization: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education and the sense of its need and value." During the years that have intervened since that declaration was made, the movement has gone steadily forward on the lines of its first projection. At first it was thought by some that it was an unnecessary intruder in the area already occupied by many agencies. Gradually however its function and value became so clear that its chief justification lay in the progressive adoption of its principles by most of the educational bodies, denominational and interdenominational, that were at all responsive to the spirit of progress.

And through all the later years of this advance Dr. Cope was the representative and incarnation of the movement. He projected its activities on the broadest and boldest lines. He enlisted the coöperation of the most outstanding leaders in the field of education and religion. The programs of its conventions dealt with the most vital themes. The successive numbers of the journal have contained material which became increasingly indispensable to all who have to do with the disciplines of religion and morality. This has not been the work of one man. But it was the good fortune of the church and its many agencies to have at hand one of his type to keep ever in the public mind the basic ideals of this great theme.

At first the Religious Education Association was something of an experiment. Many believed that it would not find sufficient justification for its existence. That sentiment has long since passed. The work of the R. E. A. has shaped and vitalized the programs and activities of most of the efficient organizations in that field. Some of its earlier services have become unnecessary, because they have been incorporated in all the best educational work of the day. But it has continued, and will continue, to point the way, to develop the principles of sound pedagogical procedure, and to inspire educational institutions and movements with its spirit and vision.

And much of this result will be due to the fact that through these effective years Henry F. Cope has been the interpreter of the best there is in the area of ethical and spiritual culture, the organizer of progressive methods and plans, and the directing executive of an agency of far-reaching and increasing significance.

Among the Ministers

Dr. Cope was a parish man before he was a secretary. The minister's work calls out its own variety of interests and intimacies. These are illustrated in a general way in the letters that follow.

AN INTERPRETER OF THE ASSOCIATION IDEALS

William C. Bitting,

Pastor, Second Baptist Church, St. Louis, Mo.

When the meetings for the formation of the Religious Education Association were held, it was the privilege of the writer to participate in the meeting held at the Auditorium Theater. He asked President Harper, "Precisely what do you wish to accomplish at this meeting?" Instantly the answer came. "Nothing." Then he added, "Ultimately we wish to do for the cause of religious education something so great that probably none of us could now describe our objective." It was in this spirit that the Religious Education Association was organized. It was to be an organization that would serve life. It was to stand open on all sides to everything that God might reveal. Whatever would help its ministry to growing moral and religious life would by virtue of that service receive a welcome.

The problem of finding an executive who could realize such an ideal was not easy. Many mechanics were available, but seers who could keep alive the interests of an organization that would seek this high service were few. Fortunate was the organization when Henry F. Cope became its Executive Secretary. There were three things he tried to do and to the achievement of which he gave his life without reserve.

First, he sought to bathe his own spirit in the ideals of the organization. He opened himself to the inflow of its life as it had developed up to the time he became its chief executive. Probably this was not the least of his excellencies. Many new administrative officers seek to make their own views and ideals the matrix into which they seek to force the energies of others. Our late secretary realized that he was associated with men who had vision. He sought to share their conceptions and to enter into their efforts. This receptive spirit was the initial secret of his success. Into none of God's kingdoms can any of us enter without the credential of the open mind of a little child.

Second, Dr. Cope sought to make his own contributions to the ideals of the Religious Education Association. This was inevitable. It was impossible for a thoughtful, energetic spirit such as his to be only a sort of intellectual and moral collection basket which circulated about only to receive what others had to contribute. He was progressively seized upon by the ideals of the organization and as these penetrated his spirit he became more and more fertile in suggestion. He brooded over his work continually, but he was always modest in his contributions, never dogmatic, never dictatorial. He was content to have them appraised at their own value and never sought to force them upon his fellows by virtue of his position.

Thirdly, with characteristic altruism he shared with others the things for which the Religious Education Association stands. This he did through letters, addresses, books that have helped many, and personal conferences. His annual reports gave figures, but beneath these statistics there was a story

which mathematics could not express. The Association library which he collected is a witness of the comprehensiveness of his ideal for the Association. His letters, addresses, and books give evidence that he was acquainted with the literature in the field of religious education, and that all that he knew was at the service of all who cared to take advantage of his life work. In these three respects Dr. Cope was an unusual man. He sought to incarnate the spirit of the Religious Education Association, to enlarge its conceptions as truly and as modestly as possible, and to share with the world what had been obtained.

Frequent intimate conversations with him revealed the genuineness of his spirit. His secretaryship was no perfunctory position. He scorned the thought of professionalism; he was consecrated to a great cause, and sought to bring its benedictions to the world. While the scientific aspects of religious education were deeply interesting to him, his larger interest lay in its practical, moral, and religious aspects. He wished to popularize the results of experts, to lift the level of church-school work, to enlist the home as an indispensable ally, and to have pulpit and pastoral ministry identified with this great work. He regarded religious education as evangelistic in the true sense of the word, but he was intolerant of a narrow definition of evangelism. For him the crown and glory of the work of the Religious Education Association was the bringing of growing human life into intelligent discipleship to Jesus Christ. To this end he sought the best methods and noblest incentives, the most diligent consecration. With such an aim how else could he conceive of the work of the Association and of his own special functions as secretary other than as evangelistic in the highest and truest sense of the word.

Indeed this is only another evidence that he thoroughly appreciated the reason for the existence of the Association, and sought its success through every way that promised help in the realization of its ideals. We are thankful for so many years of his life consecrated to the ideals for which we stand.

A COMRADE BLITHE AND FULL OF GLEE

J. W. F. Davies,

Director, Community House, Winnetka, Ill.

The energy and enthusiasm which Henry F. Cope manifested in Religious Education was one of the encouraging things in the religious world. He was always interested in any experiment which might produce some worth while results and his mind was at once stimulated whenever a friend began to talk about the problems of religious education. Sincerely in earnest, he was apt to be misunderstood and criticized because of his bluntness, but no man ever appreciated real praise more in the spirit of determination to make a harder effort. The amount of time which he gave to the work of the Association and his writings, which were in the interest of the cause, was beyond what he had the strength to give.

He was a delightful comrade in any kind of expedition because he always readily undertook his share and could be very boyish in his expressions of delight as progress was being made. And because he was so willing, some of us perhaps did not realize that he was giving more than his share of strength.

He believed thoroughly that every child should have a chance to have his spirit life developed so that he might have the largest thinking and the best channels of expression open to him. And so thoroughly was he aware

of this need that he was unwilling to allow the Association to become anything less than a great spiritual entity, possessing no property, having no program to carry through but pointing out the way and challenging others to find the method and follow the trail.

He was a noble friend with a passion which made the Religious Education Association a gathering of those who would search for some better way of helping boys and girls to live religiously.

THE ANIMATING POWER OF THE ASSOCIATION

Samuel A. Eliot,

President, American Unitarian Association.

All good causes are deeply indebted to the exceptional initiative and administrative ability of Henry F. Cope. In particular his was the vision that planned and his pluck and persistence that maintained the significant work of the Religious Education Association. While many wise and earnest friends have given hearty cooperation his has been the animating power of that far-reaching and prophetic organization. We have all felt the contagion of his enthusiasm. He has had ideas and principles and has always been fearless in asserting them. He has been courageous and frank. He has never trimmed and never posed. He could not deal in smooth compromises or circuitous methods. Whether we agreed or not we have always known what he thought about things. He went to his point by the sunniest path, and common artifices or expediciencies stood revealed when they touched his wholesome nature. The growing influence of the Association is in no small measure the result of his disinterested purpose, his spiritual insight, his confidence in human nature, and his power to describe and impart sound educational principles.

HIS GOAL WAS FIXED

Franklin D. Elmer,

Minister, The First Baptist Church, Hamilton, N. Y.

Two things impressed me most about Doctor Cope, with whom for a number of years I was thrown into close contact: his keen sense of humor and his utter consecration to his work. His humor was of the "saving" kind and must, again and again, have served as cool water in a tired hour, both to himself and others. He was able repeatedly to refresh a situation or experience with sparkling wit. His consecration was complete. He fused all that he had in the crucible of his chosen task. I was with him at Cleveland when he was first sensing the possibilities of the position of Secretary of the R. E. A., and at many points along the consequent trail, and found him ever absorbed in the main issue. You could not side track him. His goal was fixed. These two traits, with of course, many others which were clearly his, account for his great success.

KINDLY COUNSEL AND CHEERFUL FELLOWSHIP

Harry Hopkins Hubbell,

Lafayette Avenue Presbyterian Church, Buffalo, N. Y.

It is a deep regret that I am no longer to know the kindly counsel and cheerful goodfellowship of my friend Henry F. Cope. His intimate knowledge of the entire field of religious education, his indomitable energy, his broadminded Christian spirit, all combined with his keen sense of humor, made it ever a pleasure to meet him, a pleasure enhanced when it was per-

mitted to entertain him in our home. His death, therefore, brings a feeling of personal loss as I also realize the large place made vacant in the circle of religious education.

A SPIRITUAL LEADER

William Lawrence,
Bishop of the Diocese of Massachusetts

Dr. Cope was a spiritual leader. He called and led the churches and people to consider and work for the religious education of the youth of America.

TIME ENOUGH TO BE HUMAN

Mary Lawrence,
Director, Unitarian Reading Room, Hollis, N. Y.

I have only the happiest memories of dear Dr. Cope. It was always a pleasure to consult him. He gave every detail his closest attention and made a quick and clear-cut decision. That usually left time, even when he was busiest, to add a word of humor or tell an anecdote. I invariably left his presence feeling a sense of refreshment. It was his bigness I shall always remember—the summing up of so much. He was a friend, a mental and spiritual counselor, a leader, and a nobleman.

THE DISCOVERY OF HENRY F. COPE

William F. McDowell,
Bishop, Methodist Episcopal Church, Washington, D. C.
Former President of the R. E. A.

The death of Dr. Henry F. Cope was a distinct shock to me and a great loss to the whole church. It happened that he came into his relations with the Religious Education Association in that quiet, somewhat obscure year in which I was President of the Association. For financial reasons we had no great convention that year, and for the same reasons, the office of the secretary was reorganized. In that period of quietness and obscurity Mr. Cope was recommended to "tide us over" and to carry on until other arrangements could be made. We did not know what we were finding when we found him. He was known to be a young man of real capacity but even his closest friends did not know how large his gifts and service would prove to be. He found his life work and the Religious Education Association found exactly the man it needed for the most critical period in its history. Presidents have come and have gone, but with an evergrowing usefulness Henry Cope went on. I count it a great good fortune to have known him and to have had even a small part in bringing him into his large relation to the work of Religious Education.

THE VERY SPIRIT OF JESUS

Fred Merrifield,
Minister, All Souls Church, Chicago.

Of all the friends whom I have known, none has had a greater natural love of life or greater plans for a serviceable use of his life than Dr. Henry F. Cope. He laid his plans for the use of his time fully ten years ahead of his physical powers to fulfil them. None too vigorous of body, he often drove himself beyond endurance, by sheer nerve forcing himself to finish editorial tasks which others should have undertaken for him. Even when his last illness was coming upon him, I found him again and again at his desk when he should have been taking a much needed rest.

I have never known a more thoroughly sincere man. He had the very spirit of Jesus in the determined way in which he tried to find an honest solution for his problems, as well as in the heroic way he took to live out truth as he saw it. Many a time has he spoken with deep regret, and occasionally with a passing tinge of bitterness, of the necessity which lay, like a prophet's burden upon him, of parting company, in religious thought, with those whom he had looked to and cherished as his dearest friends. He seems never to have taken what some would call radical ground in his thinking without feeling that his entire higher self drove him, as by divine impulsion, to take the step, cost what it must. This strong strain of moral earnestness and absolute sincerity made him an exceptional companion, to be sought when the superficiality and hypocrisy of many so-called religious leaders nauseated one.

In the building up of the Religious Education Association, Dr. Cope found his supreme mission and delight. Seldom has a man enjoyed friends and co-workers more than he did the companionship of the great educational, religious, and business leaders whom he attracted to, and found in the Association. He built worthily upon the foundation laid by Dr. W. R. Harper. He knew how to work with his associates, for whom he had a most tender respect and regard. But he also felt free to guide the R. E. A. into lines which his own genius discovered to be the best for a movement which was intended to play the pioneer in both education and religion.

The real greatness of Dr. Cope was seen in those quiet hours when with one or two congenial spirits he would throw off all reserve and think aloud upon the great and ever fundamental themes of life—the meaning of human existence, the virility of the religious life, how best to educate people to appreciate their high opportunities in a Christian environment, and especially his own inner experiences in matters concerning God, faith in the order of Nature, prayer, and the unknown future.

Above all, Henry F. Cope was a lover of his family, with whom he enjoyed a rare companionship. Many a time has he spoken in the most affectionate and confident terms of each individual member. His only anxieties seemed to be that they should be given a fair chance to enjoy life, and that he should play his full part as a husband and father. He shared their problems and their joys to the full. How could they help building their whole life round him, so that his loss was to them like the crashing of the great supporting pillars of a sacred temple!

He was sadly disappointed in the religious educational facilities which the great majority of churches were offering the youth of America. He was anxious to give concrete illustration to his theories through some ideal Church School of Religion. We had begun to lay plans for such a center in Chicago when his death dispelled the dream.

About six months before the unexpected end, not aware of his own serious condition, he said to me one day—half in joke, half seriously, as we talked familiarly of death and the future: "When I am through, I want none of the conventional services commonly pronounced over the dead. Say it briefly, and say only what can be said in absolute honesty. I shall have done my honest best and I face the future, with whatever it may or may not hold for me personally, with utter confidence. I hope my life and my ideals will live on in all those who had faith in me." So lived and so continues to live on in us, one of God's own princes among men.

NEIGHBORING PASTORS

Orlo J. Price,

Secretary, Church Federation, Rochester, N. Y.

My first acquaintance with Henry Frederick Cope was during the years 1897-98 when we were neighboring pastors in two small Illinois towns. On the side he was then writing for the *Ram's Horn*, and was cultivating that pithy, epigrammatic, condensed and yet readable style which characterized all his writing, and in a measure his speaking style as well. Later the frontier experience in a far western pastorate only added to Doctor Cope's ability to pick out the essential elements in a proposition or a theory, and reject the frills and extraneous matter. Perhaps the most useful function of his career was to bring together the results of investigation in religious educational lines, interpret, sift and simplify, and secure a wide hearing for them through his writings and addresses. I once asked the Secretary of the Religious Education Association how he got time to produce from one to three books per year in addition to the mass of executive detail, correspondence and some thirty thousand miles of travel. His reply was in effect this: "I get material for my books in talking with people. I seldom meet anyone who does not give me a good idea which I can use. People are more interesting to me than books." He knew what was of value, what was new, and how to make it clear to those of us who were not able to keep up with all that was written.

It was from personal contacts that I received the greatest help and inspiration. A delightful guest in the household, he seemed to take the entire family circle into his confidence and speak of his doubts and fears and hopes and desires for the Religious Education Association, his personal problems and the great social questions of the day. It was this human side of our friend that revealed the simple, direct and honest way in which he came at every problem; and his contacts with many kinds of people gave him the least common denominator of us all so that he could serve us all. Few of us have any adequate conception of the reach of his influence.

No man hated shams or buncombe more than Henry Cope. Few men were more essentially modest than he, and I know of none who relied more exclusively upon hard work for results. He crowded into one short life prodigious service to the Kingdom of Truth. To those of us who knew him as a friend his sudden departure brings a temporary bewilderment as if the foundations were being shaken, until we shall have made the discovery, old and yet ever new, that "he being dead yet speaketh," and that the things for which he lived are the eternal things, and somehow from henceforward these eternal things are in a measure bound up with a great personality that can never be removed from memory or from the world of realities.

EAGER TO LEARN, ZEALOUS IN GIVING

Alfred W. Wishart,

Minister, Fountain Street Baptist Church, Grand Rapids, Mich.

Dr. Cope was an example to every worker in the cause of religion. He never traded service for financial remuneration, but unreservedly gave the best in him. He was consecrated to his great work, keenly alive to the nation's needs, intelligently interested in every experiment or proposition that promised to help solve the problems of religious education, and ever zealous in the dissemination of facts and principles that might serve to enlighten and guide the religious leaders of the country. His devotion to duty will long be an inspiration to all of us.

With His Fellow-Craftsmen

The modern secretaries are the commissioned officers in religious organizations today. Religious Education furnishes the engineering corps. Some of the secretaries are chosen because they are experts in principles; others because they are skillful in administration. Dr. Cope was equally at home with either group. The letters show how men trusted him as authority and friend.

BRINGING RELIGION AND EDUCATION TOGETHER

Herbert W. Blashfield,

Director for New Jersey of Vacation Bible and Week Day Church Schools.

Few men appreciate, as did Dr. Cope, the place of religion in our modern social problems; and few realize as did he that this place can be filled only by adequate educational methods. Dr. Cope has done more to bring religion and education together than any other single individual. He has untiringly fought to give religion a supreme place in society and has blazed the path on which most of us are traveling today. We may honor him by following on, carefully and intelligently, and with a religious passion that knows no obstacles and sees no boundary lines.

DR. COPE'S PLACE IN NATIONAL UPBUILDING

Lester Bradner,

Episcopal Board of Religious Education.

Many of us remember well the critical period in the progress of the Religious Education Association when Henry F. Cope undertook its guidance. Launched, under the genius and faith of William R. Harper, on a scale of comprehensiveness and financial outlay which few would venture, the Association was finding itself face to face with a real struggle for existence.

Into this situation Dr. Cope entered as a comparatively young man, quietly assuming risks greater than anyone could foresee, willing to merge his own career in the venturesome task of piloting a new and large enterprise through waters little known, and amidst very real difficulties.

Now, after nearly a score of years, all men who know will praise his courage and leadership, and accord him a permanent place in the spiritual upbuilding of the nation.

Only those who undertake broad and nationwide movements of a cultural sort can understand the strain of maintaining the organized enthusiasm and requisite financial support for such endeavors through a long period of years. But Dr. Cope with his fertile mind and steady hand refused to be discouraged. By patient appeal and tactful management he sustained both the financial backing and the genuine interest of the enterprise until we no longer question its place or continuance.

This success was due, I believe, in part to the real friendliness which Dr. Cope always manifested. His interest and zeal were not academic but human. He was warmhearted, and cared truly for the welfare of the social group, whatever it was. His treatment of family ideals voices this real feeling. It is not with the family in the abstract that he is dealing. He cared

about his own family, and so he cared for the happiness of other families. His greetings were not formal and official but manifested a sense of real relationship and personal concern. Such a quality may be commonplace in one whose circle was spread over both the United States and Canada.

It was a success due also to a fine quality of patience and broadmindedness. Dr. Cope was not to be hurried into propaganda or unripe action. He believed in comprehensiveness. His studies of weekday religious education, and of the relation of religious training to democracy and to the organization of the Church reveal this trait. He was a firm believer in getting all the facts. Out of such an attitude he was able to bring together not merely the differing types of Protestantism, but also the Roman Catholic and the Jew to contribute each his own viewpoint to a discussion. This steady emphasis on broad principles has been a distinct contribution to our national situation in religious education in a critical period and has enabled the Religious Education Association to become a platform for discussion which no religious leader can afford to neglect.

Such a combination of true devotion, personal regard, and insistence on comprehensive principles is the characteristic spirit of the great Master and Teacher. We may all thereby take knowledge of Dr. Cope that he had been with Jesus.

DETERMINED TO CARRY ON

Earle E. Emme,

Director, Religious Education, Wisconsin Conference, Methodist Church.

Dr. Cope's scholarship and administrative ability were recognized by those interested in the Religious Education Association. *Upon reading the letters in my file I find that the ones I received from Dr. Cope, combined with the personal associations we had together, lead me to pay this tribute.* His determination to carry on the work of Religious Education, in spite of the many difficulties that naturally arose is significant. The writer asked his advice on a certain problem to which he gave the following encouragement: "Naturally, many are meeting with serious handicaps and difficulties. Our field is new; it represents the things that are coming, rather than those that have been; the *status-quo* mind will block, and object and criticise.——"

My memories of Dr. Cope will center primarily in the personal interest he evidenced in those devoting their lives to the cause of Religious Education.

A CATHOLIC SPIRIT WITH A GENUINE PASSION

Herbert Wright Gates,

Secretary, Congregational Education Society.

To those of us who for so many years have known Henry Cope intimately, his passing comes as a great personal bereavement.

Each year, as the time of the Annual Convention came around, we looked forward to meeting him, to his hearty greetings, and his smiling question—"What is your latest good story?"

When we think of the loss to the cause of Religious Education, personal considerations are put to one side. Dr. Cope came to the secretaryship of our Association at a time when its principal possessions seemed to be liabilities. He threw himself into it with energy and enthusiasm and with shrewd common sense, and made the office what it now is—a source of information

and of inspiration to hundreds of those who have been working for higher standards in Religious Educational work.

As I think over Dr. Cope's specific contributions to this enterprise, two things stand out most clearly. One of them is that fine combination of a broad catholic spirit, with a genuine passion for the redemption of our individual and social life in America and in the world. He could work cordially with men of all faiths so long as they were striving for the best things, but his was not the broadmindedness of a shallow spirit lacking deep and abiding convictions. It was rather that of a spirit so thoroughly grounded in the fundamentals of religion that it could ignore divisive accretions.

Another thing that helped Dr. Cope to this catholic spirit was his intensely practical point of view. When a man centers his thought and endeavor upon a worth while enterprise, he is rescued from bondage to superficial distinctions.

Dr. Cope was thoroughly conversant with the principles and with the technique of modern education. He believed in sound educational theory, but he also clearly recognized that theory is valuable only as a guide to practice. His own experience on home mission fields and in sections of our country where men are elemental and where problems are definite and compelling gave him a viewpoint which made it impossible for him ever to become a mere theorist. Moreover, he had thought his way through educational principles and problems, so that he could translate them into the terms of life and conduct. Those who heard him speak were never bewildered by vague abstractions, but rather impressed by his definite, clear-cut, and wise counsels which had its foundations in sound and careful thinking.

Dr. Cope's loss is a heavy one. His place will not be readily filled. It remains for us to cherish the same ideals which he cherished and to give ourselves with renewed consecration to the carrying on of the enterprise in which he so splendidly and self-sacrificingly labored.

FROM THE RELIGIOUS EDUCATION COUNCIL OF CANADA

Percy R. Hayward,
General Secretary.

Scattered as we were in many parts of Canada on our vacations and at our work, the members of the Religious Education Council of Canada received, with a deep sense of personal loss, the news that Dr. Cope had passed away. When we came together for our first Executive Meeting recently the feeling was expressed on every hand that not only had the cause of Religious Education lost one of its sacrificing pioneers and one who had continually made great contributions to it, but that we had also lost personally a sympathetic friend and a wise guide.

We want to express to the Religious Education Association our sense of grief at the death of Dr. Cope, and also our feeling of gratitude for what he contributed during the last twenty years to the cause of Religious Education. We recognize the great service that he has rendered in interpreting to each other the religious and educational ideals of our three great groups, Protestant, Catholic and Hebrew; in revealing the possibility of a connecting link between religion and education; in guiding the Association in all of its executive and constructive activities; in contributing through books and the press a valuable body of literature to our movement; in his

constant emphasis on the social implications of a genuine program of Religious Education; in his wise leadership by which the best contributions of students and scholars have been made available for practitioners in Religious Education; in his work as a propagandist throughout the continent; and in his many and wise contacts with all sorts of people engaged in the cause.

The Council extends its sympathy to the officers of the Religious Education Association, and wishes for them a wise leadership and courageous counsels in facing the problems of the future.

FROM THE PACIFIC COAST

John H. Matthews,

S. S. Council of Religious Education, West Washington.

His going is a great personal loss to me, as no other single individual in the field of Religious Education has been of so great help to me as Dr. Cope.

I felt when he was here in May that his condition was serious, and while I am shocked by the news of his death, I was really somewhat prepared for it. We can ill afford to lose such a man just at this time in the world's history.

FROM THE BOARD OF SABBATH SCHOOLS AND YOUNG PEOPLE'S SOCIETIES,
PRESBYTERIAN CHURCH IN CANADA

C. A. Myers,
Secretary.

Our religious forces in Canada as well as in other parts of the continent, sadly feel the loss of so strong and far-sighted a leader as Dr. Cope and will realize as never before, what a tower of strength he was to our cause. His too early release from labours here places upon us who remain still heavier responsibilities and should stimulate us to new endeavours.

One could not even casually come into contact with Dr. Cope without being impressed by his unique qualities of mind and heart. His capacity for work was immense, his industry tireless and his zeal and application to duty unflagging. In conference and committee his balance and sanity of judgment were manifest. With amazing quickness he always went straight to the heart of the question under discussion and his writings and addresses were illuminating and inspiring.

To me personally perhaps the most striking thing about him was the remarkable way in which on the one hand, he was able to keep in close and vital touch with the actual situation and practice in the local church and Sunday School and his consequent sympathetic regard for the workers and their problems, and on the other, the way in which he maintained an ever-widening vision of the need for farther advance and an appreciation of the vastness of the unfinished task.

If I were to indicate what I considered his one greatest contribution to the cause of Religious Education I should unhesitatingly say, the effort he made to bring about a new appreciation of the place of the home and family as the central and most vital agency of all in the Christian nurture of the child.

It seems to me, therefore, that in the programme mapped out by the Association for the next twenty years and as the best memorial we could

erect to his memory an effort should be put forth on an altogether new and more ambitious scale, to concentrate attention on the contribution which the home and family group may make in the future to the building of a social order more democratic and more Christian than has yet been attained.

THREE DAYS IN TORONTO

Denzil G. Ridout,

of the Missionary Society of the Methodist Church.

I have three very vivid impressions of Dr. Cope during his visit to us in Toronto last spring. At that time he was not by any means a well man, and it was at a great deal of personal sacrifice that he made a visit to this city, and gave his best in the interests of Religious Education.

My first impression is as he stood before a group of our Sunday school teachers and officers and led them in their thinking to higher standards of work. He delivered two magnificent addresses and many of our Sunday school teachers received a new vision of the possibilities of their task.

My next impression is of Dr. Cope on Sunday morning addressing a Sunday School Anniversary. The church was packed, and a large platform contained hundreds of little children and young people, who seemed an appropriate background for one who has given his life for the benefit of childhood and youth. He was reminiscent that morning and went back in his own thinking to the early days of his own childhood. He not only interested and inspired the young people who were present, but he brought a message of real power to the fathers and mothers and Sunday school workers who were assembled on that occasion.

My third impression is of Dr. Cope addressing a gathering of ministers on the Monday morning. Here he seemed in his very element and he gave one of the most impressive deliverances which has ever been given before the Ministerial Association. Not only was his address a most able one, but he demonstrated his ability in the answers to the many questions which were asked of him.

We shall never forget his visit. It was probably one of the last series of addresses which he delivered, for at that time he was under doctor's care and had already cancelled many other engagements. Little did we think that his work of leadership on this earth was drawing to a close.

When we think of his genial presence and of his intense sincerity, we cannot but feel confident that, as Lyman Abbott expresses it, "he has passed in to another room" where he will have larger opportunities of service. Of one thing we are sure, he lives in the minds and hearts of multitudes who have received inspiration from his personal messages and his writings. He will always be recognized as one of the outstanding pioneers in the new field of Religious Education.

THE RENASCENCE IN RELIGIOUS EDUCATION

John W. Shackford,

Secretary, Sunday School Board, M. E. Church, South.

No man has done more than Doctor Cope to bring about a great awakening in this country to the importance of religious education. Doctor Cope had the happy combination of gifts which enabled him to maintain close touch with the leading thinkers in the field of religious education and at the

same time to connect up with the rank and file of the Church leadership. He was able to interpret the ideas and principles of religious education to the country generally.

He was the incarnation of the purpose and spirit of the Religious Education Association, and must be largely credited with having made this organization an agency of nation-wide influence most effective in helping to bring about a new and unprecedented appreciation of the place of religious education in the nation's life.

CANADA'S DEBT TO DR. COPE

Ernest Thomas,

Field Secretary, of the Methodist Church, Canada.

Canadians interested in religious education feel that a symbol has been broken. For Henry F. Cope was more than a man; he stood for a cause and represented a spirit. In him a spiritual attitude became articulate. Profound discontent with the futility of much of the work done in the Sunday School failed to produce any thoughtout programs of improved work until the new spirit one day found itself provided with a clear voice in Dr. Cope. From that day onwards through the last twenty years folk who sought education rather than the operation of institutions looked towards him as one who indicated the way of advance which the best pioneers were discovering. Lonely souls throughout the vast Dominion felt themselves caught up into a living fellowship through this new comrade whom they longed to know in the flesh. And as they came to know him personally life was still more enriched. His freedom from vague or vapid emotion, his ability to think ideals in terms of curriculum, and his manifest singleness of purpose made him influential wherever his life touched a community of workers. Only very shortly before his death, while the hand of death was on him, he stirred the city of Toronto with his clear eyed and courageous indications of the path of advance which religious educators must make into the war stricken world. For us, too, it was a manifest advantage that he found his religious home in a communion which is one of the smaller and most conservative communions in Canadian life. Such affiliations gave added weight to his words for those whose timid devotion to sacred traditions made them especially wary of new ideas or new methods. Quiet but firm, idealistic yet with firm hold on concrete reality, he has placed every one of us in his debt. There is probably no leader of religious education in Canada who does not feel his removal as making a gap in his personal and professional world of christian fellowship.

A FELLOWSHIP OF THE SPIRIT

B. S. Winchester,

Congregational Education Society.

It is very hard to think how we shall manage to do without Dr. Cope. His life had been so intimately intertwined with that of the Cause he served that it seems impossible to think of the R. E. A. without him. He *was* the Religious Education Association in a very real and entirely proper sense.

The leadership of such an organization requires a rare combination of high scholarship, forceful utterance and delicate tact. In all these qualities Dr. Cope excelled. It has been my good fortune to be closely associated

with him for several years in the effort to secure a closer correlation between the programs of different educational agencies. In this delicate task Dr. Cope's power of keen analysis and lucid statement and his appreciation of the administrative difficulties involved in any readjustment have made him a trusted and valued counsellor.

His death is the first real break I recall in the group of those who have been prominent as leaders in the new religious education. When a score of these sat at dinner together in Cleveland last Spring, celebrating the 20th birthday of the Association, they little realized that the one whose life had been most closely identified with its history would be the first to go from them.

At that meeting one of the most suggestive comments made was a reference to the Religious Education Association as a "fellowship of the spirit." It is well to emphasize this fact at this moment when its leader has fallen. It has ever been the genius of the Association and of its able Secretary, consistently to abstain from direct participation in the management of any organization and from having any administrative program of its own. Its field of operation has been the world of ideas and it has been content to limit itself to this field in the faith that stimulation here would certainly bear fruit in the world of action.

Time has abundantly justified this policy. The meetings of the Association have been occasions for discussion, not controversy. And the fruits of discussion have appeared in the modification of plans and programs of various organizations, as their leaders saw more clearly how to make the respective agencies effective. It would be hard—and might seem invidious—to say how large a part the Association has played in bringing about a recognition of the wider responsibility of the Church, as symbolized in the term, Church School; in the organization and promotion of serious programs for the training of teachers; in the production of a more adequate literature; in the more general adoption of scientific method; in the development of week-day religious schools; and in the founding of college departments for the teaching of the Bible and religion. Certain it is that all agencies have been kept the more alert and vigorous by the consciousness that their programs and policies were likely at any time to be brought into comparison with the pronouncements of the Religious Education Association, and might suffer from the contrast.

It is this service which needs to be perpetuated. There are today great new movements full of promise, which, however, require to be subjected to sympathetic but searching and critical analysis. In spite of the progress already made it is not at all certain that we have hit upon the best method of approach in our courses for teacher training. The implications of the project method of teaching are as yet but dimly perceived. The conception of a curriculum of religious education is still an unrealized dream. The task of bringing unity out of confusion by the coordination of diverse agencies and cooperation in the building of a common program is hardly yet begun. The extension of the teaching process into the week and the working out of harmonious relationships between week-day and Sunday programs is widely demanded but seldom yet achieved. And, perhaps most urgent of all, the reinstatement of the home as the primary agency for teaching religion, and its equipment for the task, is a vital need of our time.

All these, and many others, were the constant concern of our beloved

Secretary, and his personal contributions to the various aspects of the problem were always timely and illuminating. What he began must be carried forward. Programs, methods, agencies will change, from time to time, but the spirit of scientific study, the honest search for truth, and the fellowship of those who have caught the spirit and have united in the search must somehow continue to be fostered and expressed.

THE SCOUTS' TRIBUTE

Roy O. Wyland,
Department of Education.

It is with deepest regret and a sense of personal loss that we note the death of Dr. Henry F. Cope. The religious forces of America have lost a great leader and a tireless worker in the passing of this man of vision and courage.

On behalf of the Boy Scouts of America, I wish to pay this tribute of our highest respect to our beloved friend, Dr. Cope.

In and Out of the Work Shop

Dr. Cope had a Corona; it was in use in the home and in the office, on the train and in the hotels, and in the summer cottage by the lake. The story of how each year's grain became grist is told in turn by co-laborer, close friend, and near neighbor; all of which is followed by the address prepared for the Convention of last April,—destined to be the final message of the one who had become the peer among both interpreters and prophets in the field of religious education.

DR. COPE'S RELATION TO THE WEEK DAY RELIGIOUS EDUCATION MOVEMENT

Erwin L. Shaver

Secretary, the Congregational Education Society.

One of the most pleasing and richest experiences of my life was that of being closely associated with Doctor Cope in the Survey of the Week Day Religious Education Movement. Previous to that time I had looked upon him as a man of great ability and a leader in the cause of religious education. But sharing the hospitality of his office led me to see that he was not only a man of large ability, but possessed of a rare Christian spirit.

His relation to the week-day movement was characterized by an attitude of faith in its possibilities. His book "*The Week Day Church School*" was written, as he says in the introduction, with "one motive—to advance religious nurture by an attempt to give the fruits of wide spread experimentation to all workers and inquirers." He rarely mentioned this book because I believe he saw it not as a final treatise, but merely the initial source of help to those who were to make week-day religious education a success. In this forward looking spirit he entered into the survey. He was anxious that the experience of every school be discovered. I recall that on two occasions when the statistical work was practically completed, he forwarded reports to me urging their incorporation in the tabulation. The little school to him was as important as the large system. During the survey he made little comment on the findings or how they might be received. His one desire seemed to be to get the true facts and present them intelligently. When I made the outline of the final report he was sick in bed. He had stayed from the office for a few days only with reluctance and after much persuasion. I took the outline to him. The fact that he left the matter entirely in my hands and had no criticism to make, further convinced me that it was his purpose to make it an honest survey, regardless of any deficiencies which might result from my labor. I would have sought his advice more often, but for this fact, that he wanted the results to appear as I actually saw the situation. This attitude he carried through to the very end, treating the completed, final report in the same way. Help and encouragement he gave in abundance but interference never.

In addition to the experiences bearing directly upon the week-day movement, the association with him revealed other indications of a great character. The desire to serve the cause of religious education was always uppermost. He wanted the members of the Association to be convinced of its value. He sought to win new converts, but never by unworthy means. Flattery and doubtful diplomacy never entered into his plans. He wanted the Association to stand on its merits and preferred fewer members who took a like stand to a larger number who might join for incidental reasons. His

own loyalty and sacrifice are indicated in the fact that he refused salary offers of more than twice that which he was receiving, to enter the business world where his unusual talents guaranteed success. He preferred to stay with the cause where satisfactions were of a different nature, but to him the more worthwhile. His loyalty to this vision and faith in the use of every hour to hasten its fulfillment are known by all who have had any close acquaintance with the work of the Association.

He was honest and unaffected in the treatment of visitors. This democracy revealed itself also in the attitude he took toward the younger men in the Association. There was no suspicion of condescension, but always an eagerness to have them take a large share in the work. He treated me like a brother. I found him surprisingly easy to get acquainted with, but not the sort of person who soon becomes tiresome. He was always keen and stimulating in thought and conversation.

One of Doctor Cope's characteristics which I greatly enjoyed was his unique sense of humor. He would often call me or come to my desk to impart some pleasantries. Occasionally he found things in his mail which he shared. I remember when taking a stroll with him late one afternoon going into a store where a bargain sale was in progress. After much rumaging about he made a small purchase and the event was the subject of good natured banter throughout the evening. Likewise he got much enjoyment out of the fact that there was a sensational automobile holdup in my block the first night I acquired a rooming place in Chicago. Looking over some correspondence recently I found a number of vari-colored slips of paper upon which he had written brief business notes with humorous touches added. One contains an amusing questionnaire, at the bottom of which reads, "Add each column and average it by dividing by the sum of the substance of all."

It is also fitting that one who saw something of his home life should testify as to its delightful spirit of fellowship. Doctor Cope's keen interest in family life as a student of its problems seemed beautifully exemplified in his own family relationships. The family circle was a unit, all the members being earnestly interested in the concerns of each one and yet every one was free to express his own individuality. At the table and around the fireplace one discovered that both the serious affairs and the matters of lighter vein had their place. The spirit of happy comradeship in the pursuit of things worthwhile was always present.

The more I think about Doctor Cope's passing, the more I feel the loss of one whose life had become so much a part of my own. His great contribution to the work in which we are all interested and his personal qualities as a Christian leader, will endear his memory to me.

DR. COPE, JOURNALIST AND AUTHOR

William I. Lawrance,
Secretary, American Unitarian Association

Dr. Cope had a facile pen. He appeared never to hesitate for a word, in writing or in speaking. Moreover, wisdom seemed ever to be waiting at his elbow, so that his utterances were almost invariably felt to be right and not infrequently to suggest the eminently proper solution of whatever problem was under consideration. He was thus possessed of the journalist's

mind while singularly free from the journalist's usual faults. Few writers, whatever their field, could safely meet the test of so prodigious an output as his as he met it. For years his sermons were syndicated in daily and weekly papers and were read by uncounted thousands. That activity of itself would have exhausted any mind not of extraordinary fullness. And when, at the termination of this sermon-syndicating period, he turned to educational writing, the fountain was so far from being exhausted that the greatest and most significant outpouring was yet to come. One thinks, in this connection, of Sir Walter Scott's similar "second wind" when, having done a full man's stint in his volumes of poems, he began all over again and poured out novels with amazing rapidity and in equally amazing volume.

Dr. Cope's most permanent literary work is represented in his eighteen volumes on religious topics, nearly all dealing with religious education. But his chief editorial work was his conduct of the magazine, *Religious Education*, from its foundation in 1905 to the August number of the present year,—the number which carries the notice of his untimely death. It would be impossible to estimate the influence of this magazine in elevating the standard of education in religion, not only in America but throughout the world.

Measured by the test of quantity this is an amazing output. Nor does the wonder grow less when we note the restricted field within which he wrote. *Religious Education* is indeed broadening in its scope (largely under Dr. Cope's influence) but it is still to be regarded as a late-comer among the sciences so that the materials so far gathered are yet restricted in quality and of undetermined range. To write thus *in extenso* within these boundaries, and to be a pioneer, pushing out the lines into new areas, is indeed an achievement. Dr. Cope's most ardent admirers will not assume that he, or any one, has spoken the final word on any of the themes he has so lucidly discussed. But his will ever be the glory of the pioneer, while his sanity, his practical good sense, and, perhaps above all, his insistent emphasis upon the central purpose of religious education, will surely preserve his name as well as continue his influence throughout the future advance of thought and practice in this field. Those who have known Dr. Cope only through his illuminating writings and as the heart and soul of the Religious Education Association will not fail to appreciate his incalculable contribution to the cause of human progress, while to those whose high privilege it has been to work with him, to know him intimately, and to be his companion in hours of relaxation, he remains a blessed memory.

The end Dr. Cope sought in his writings, as indeed in the total endeavor of his life, was wholly and intensely practical. He wanted to increase the number of those who should feel, as he felt, that the future of the church, of religion, and of human society is one with the future of religious education. To make men and women see that civilization is primarily a matter of religion; that the church is the one co-operative agency through which social, moral and religious values are to be conserved, and that both church and religion are best promoted through a wise education, secular and religious, he labored and wrote with an unsparing devotion. In addition, he sought to make all realize that in such education there is needed not only zeal but skill. More than any other, he summoned the students in religious education to a united effort, first to ascertain and state, and then to disseminate the foundation truths and the most practical methods in this matter of creat-

ing a better social order through an improved humanity. Thus thousands of church schools are working more efficiently and tens of thousands of teachers and parents are proceeding more wisely and effectively in the preparation of the childhood and youth of today for leadership in the better world of tomorrow because he gave his life to this high task. And now that his voice is silent and his pen has fallen from his hand, his eighteen volumes,—a comprehensive library—continue to speak for him.

THE CONTRIBUTION OF DR. COPE TO THE LITERATURE OF
RELIGIOUS EDUCATION

Miss Georgia L. Chamberlain,

Secretary, American Institute of Sacred Literature.

Sunday-School Management, (1904), S. S. Supply Company, Chicago, Illinois.

Bonanza Bible Class, (1905), Winona Press, Chicago, Ill.

The Modern Sunday-School in Principle & Practice, (1906), Revell, New York.

Levels of Living, (1908), Revell, New York.

The Friendly Life, (1909), Revell, New York.

Hymns You Ought to Know, (1909), Revell, New York.

The Home as a School, (1910), Baptist, Philadelphia.

The Efficient Layman, (1911), Baptist, Philadelphia.

The Evolution of the Sunday-School, (1911), Pilgrim Press, Boston, Mass.

Efficiency in the Sunday-School, (1912), Doran, New York.

Religious Education in the Family, (1915), University of Chicago Press.

The Modern Sunday-School and Its Present-Day Task, (1916), Revell, New York.

Religious Education in the Church, (1918), Scribners, New York.

The School in the Modern Church, (1919), Doran, New York.

Education for Democracy, (1920), Macmillan, New York.

The Week-Day Church School, (1921), Doran, New York.

Parent and Child, (1921), Doran, New York.

Principles of Adult Service, (1921), Judson, Philadelphia, Pa.

Week-Day Religious Education, (1922), Doran, New York.

Organizing the Church School, (1923), Doran, New York.

RELIGIOUS EDUCATION since founding in 1905.

No one who has seen Dr. Henry F. Cope at a convention of The Religious Education Association, or who knew of his thousands of miles of annual travel, or saw him at work in his office, would ever question the industry of which the list of books which heads this article is further evidence. One notes with amazement that of the twenty titles, all were written within eighteen years, and most of them represent work done during the busy years of Mr. Cope's service as Secretary of the Religious Education Association. Many people are satisfied with writing two or three books in a life time but this man averaged a book a year for ten years, a matter of three thousand pages, or more. As one reads the titles of these volumes he is impressed with the increasing breadth of the field of religious education in the estimation of their author, the result of broadening vision as the years passed.

In the first group, the principal contribution is the volume "The Modern Sunday-School in Principle and Practice", published by Revell in 1906. This was one of the most practical manuals for Sunday-School superintendents which had been written up to that time. On the side of principle it represented the best that was then known in religious education. On the side of practice it was clear and definite and recognized the limitations as well as the possibilities of the Sunday-School as it then was. It is interesting to compare this, his first elaborate study of the Sunday-School, with the book entitled "Efficiency in the Sunday-School", written in 1912, "The Modern Sunday-School and Its Present Day Task", written in 1916, "The School in the Modern Church", written in 1919, and "Organizing the Church School", in 1923. In these books can be traced the progress of thought and practice in the Sunday-School during seventeen years, in which Dr. Cope had been studying the problems of the educational work of the church in its early development as analyzed and described in his "Evolution of the Sunday-School", published in 1911, and in its later development, by observation in his extensive travels throughout the country, through contacts with men and women who were making original and well planned experiments, and through his own constant thought on the application of the principles of modern religious education in this particular field. His own words "The new school in a new day, making the motives of a new world", suggest the long way which he had come in the years since the first book on "Sunday-School Management", with emphasis on the management, to this last, in which all organization is child-centered, and every man and woman in it is there to serve the child, in his development of character and ideals which in turn will serve his community and the world.

During the earlier years of Dr. Cope's activities in the Religious Education Association, and doubtless under the influence of that group, the emphasis of education in the local church was passing over from the Sunday-School as a distinct institution, to the conception of the church, as itself an educational organization, with its expression, not only in the Sunday school, but in many other phases of its work. Dr. Cope was a minister with a church before he was either a secretary or an educator, and he was frequently heard to say that he expected to end his days as pastor of a church. It was easy and natural for him to look upon religious education from the point of view of the church as a whole, and his genius for organization was continually visualizing the church in its varied forms of educational activity. Back in 1911, his book "Efficient Layman", challenged the church to its task of educating mature people for the better performance of its tasks. In 1921 this general idea was presented in another book: "Principles of Adult Christian Service", in which he placed upon the church a much larger share of responsibility for inspiring men and women to serve the home, the church, the community and the world, and suggested many plans by which the church might carefully supervise such service.

In 1918 in his book "Religious Education in the Church", Dr. Cope gave his most comprehensive analysis of the scope of the educational task of the church. The personal-social aims of the church gave to it its opportunity and its task, and required it to prepare and to carry out an educational program, based on life processes, determined by scientific knowledge of the facts. Worship, teaching, evangelism, social service, community welfare, a worldwide program, all are shown to be possible through adequately trained

workers. This program was to include in its ministry, youth and age, work and recreation, the family and the school, and above all was to be adequately financed from the church budget.

Dr. Cope believed that a new sense of the reality of religion marked the present day, and that the church did not embrace all of it. His book on "Education for Democracy" in 1920, which embodies much post-war thinking, is good reading for any citizen, whether he is identified with the church, some other form of religious organization or is outside of both.

Regarding the family as the first social unit to have an opportunity to contribute to the religious education of children, becoming citizens of a democracy, Dr. Cope was much interested in religious education in the home. His first contribution to this subject was made in 1910, published in Philadelphia and entitled "The Home as a School". In 1916, however, his volume "Religious Education in the Family", published by the University of Chicago Press, gave to his readers the cream of his thinking on this subject. This book contains very practical suggestions concerning all the activities and environment of the child, reading, playing, family worship, the observance of Sunday, an analysis of inevitable crises with methods of treating them,—all reflect, not only theoretical ideas, but practical and sympathetic experience with children in his own home, and in those of his friends. This has, perhaps, been his most widely read book. When first published, it was extensively promoted by women's clubs, and many other organizations outside the church, one of the most interesting examples of which was a society for the education of Mormon youth in Utah.

The week-day school of religion is still in its initial stages. To this field Dr. Cope would doubtless have contributed largely had he lived. His one book on the subject of "The Week-Day Church School" is little more than a summary of facts, discovered through a survey of experiments in week-day religious education, carried on under the Association in 1920-21, a survey with which Dr. Cope was in closest touch at every point. Even here, however, he has with caution, included chapters on "How to Organize and Dangers To Be Avoided", which show sound thinking on the subject, and are a suggestion of the character of work which he might have contributed to this field in later years.

To this long list of non-official contributions to the literature of religious education, we must not fail to add the splendid service which Dr. Cope rendered in editing the official organ of the Association,—*"Religious Education"*. Although the main articles in this magazine are re-prints, pre-prints or abstracts of speeches given, or to be given, at the annual convention of the Association, any editorial task in connection with their publication devolved upon Dr. Cope. The readers of this magazine will also remember that each number contains several pages of concise, accurate and sufficient reviews of books in the field of religious education. It is said that fifteen hundred volumes have thus been mentioned in the publication, the majority of which were reviewed by Dr. Cope himself. Even if many of them received only the most cursory reading, here was a task requiring time, careful judgment and keen analysis.

Dr. Cope regarded the magazine *"Religious Education"* as a clearing house not only for reviews of current literature in its field, but for experiments which were being made by individuals and groups all over the country. These were constantly coming to his attention in his travels and through

his mail. With careful judgment he distinguished between those that were worth-while and those which were not, and gave his readers summaries of the most valuable. The files of this periodical represent, therefore, much more than the speeches delivered at conventions; they are packed with facts and history which enable one to see the progress of this great movement, of which the Religious Education Association is the organized expression.

As we glance over this too brief survey of the literary productivity of this industrious and far-seeing man, we visualize the long train journeys, the "odd moments", the "after-hours", and the "midnight oil",—channels through which this vital service was rendered to the cause to which the author had given his life. We realize that in the tangible expressions of these books and this magazine, people will find for a long time to come, ideals, and a vision which will lead them forward, for Dr. Cope was with the few, in the front ranks of progress, and for years to come, churches, communities and individuals, will be following after. His books were but another evidence of a generous sharing of strength, knowledge, ideals and vision which were truly Christ-like.

Twenty Years' Progress in Religious Education

HENRY F. COPE.

Over twenty years ago, February 11, 1903, at a convention called to meet in Chicago, The Religious Education Association was organized. What memories arise at that brief statement! Pictures of William Rainey Harper, Charles Cuthbert Hall, Charles R. Blackall, Frank W. Gunsaulus—to mention first those who are no longer with us—and Clyde W. Votaw, Frank K. Sanders, George A. Coe, Shailer Mathews, Edwin D. Starbuck—a splendid company of these and many other pioneers and prophets—all set against the background of years of struggle with persistent prejudice and indifference; the day stands out as one when men have long wrought painful and solitary trails through dense thickets and at last find themselves in a clearing where sunlight glows and they look into the faces of one another; they find they are not alone—and a new company faces full forward. Those of us who have companied these twenty years cannot, even if we would, avoid the consciousness and joy of a special *esprit de corps*; we cannot avoid the sense of a special experience. And before we begin to measure what these twenty years have meant we pause for a moment to give hearty thanks for leadership and fellowship of our great souls gone before; Harper, Hall, Gladden, Williams, Rauschenbusch.

During the years since February, 1903, how many things not known before have come into being! In that period every denominational board of religious education, every college department and course in Religious Education, every Seminary Chair of Religious Education; with one exception* every book bearing the phrase "Religious Education" in its title; every week-day school of religion (as distinguished from parochial schools), every really graded Sunday school; every special church-school building on educational lines; the principle of gradation in the church school; over 1,000 graded textbooks for children and young people; several hundred employed local church directors of religious education; many community, sectional and state directors; departments and organizations for religious education in the Y. M. C. A. and the Y. W. C. A.; the International Sunday School Council; the new Lesson Committee; the Federal Council's Commission on Christian Education; special graduate schools of religious education, a number of surveys of this field; the Missionary Education Movement; The Religious Education Association.

The results can be summed up:

1. The development of an extensive, important literature, where scarce anything existed before, a literature in part scientific and professional, in part practical.
2. The development of a large body of professional workers, together with the necessary provision for their training.
3. The increasingly thorough application of scientific educational method to religious training.
4. The creation of special organizations, professional, promotional, co-operative, both within the denominations and independently.
5. The development of special institutions to meet new needs in this field.

*The Principles of Religious Education, edited by N. W. Butler (1901), Longmans.

6. And, most of all, the growing, enlarging recognition of certain hitherto neglected facts:

a. That here is a neglected and most important aspect of the function and of the work of the churches.

b. That religious education is not something we might do; it is that which we must do or lose the hope of a just, peaceful and happy human society.

c. That religious education is not something that may be done in any sort of a way but that it is so fundamentally important that it must be done only in the right way.

d. That there are right methods which may be definitely determined.

Twenty years ago the world scarce heard the voice we raised, and the church, as a rule, laughed and said, "Behold yet another bunch of faddists who would turn the world upside down." Some opposed bitterly and hurled their anathemas; some called conferences to plan how this new doctrine might be crushed, and others tolerantly smiled and prophesied the usual fate of fads—an hour of scintillation and an eternity of silence. Today the world and the church begin to know that the "faddists" were prophets and the leaders of the latter begin to speak plainly saying that unless the world is turned it is lost, and they know the only method of hope is that of education, and the only motive of adequacy is that of religion.

History is principally a matter of succeeding changes in the minds of men, rarely of sweeping upheavals but frequently of social movements which begin with the few and move out to the many. The great changes proceed like leaven. The story of progress is always at heart the story of ideas. "History is philosophy teaching by example". These twenty years of progress in religious education have set up markers in many events, but the story cannot be told by any recital of changes in methods or developments in resources. One must trace the movement of ideas.

Twenty years ago many regarded the rising movement as nothing more than the agitation of a few academic and impractical persons who wished to convert Sunday schools into colleges. It was quite the thing in certain organizations, more noted for size than for vision, to poke fun at these theorists who were demanding graded lessons and other such foolish frills. Alas for those who did not know that a new idea was being born. The tragedy of humor is that so much of it has been stimulated by the birth-throes of truth. It is easy, now, to see that one of the most significant events of human history was taking place.

I. THE DISCOVERY OF RELIGION

For the first time conditions made it possible that the methods of modern science should be applied to religion. The age of science was beginning to turn to things of the spirit. The universe for some people became one, no longer divided into the realm of faith and the realm of fact. In the Renaissance Religion and Scholasticism had joined hands. There still remained many who denounced that union; but now quite a different thing happens, here and there, in minds that do not fear truth, Religion and Science join hands. And this was something vastly more important than the still incomplete adjustment of religious concepts to the known facts of physical science; this was not less than the frank application of the scientific method of inquiry to our knowledge of religion.

When those early leaders, men of the scientific habit of mind, thus began to use the scientific method in religion two things happened; they discovered that they had a religion worth teaching, and they discovered that religion was not being taught.* This was the great contribution of the scientific method, the discovery of a religion that was worth teaching, the transfer of religion from the realm of the intellectually negligible to that of the socially, humanly essential. The passion of that propagandist of Bible teaching, William Rainey Harper, was not an enthusiasm for an unfamiliar Semetic language; it was the ardor of one who had found, through the scientific method, a richness and human value in the Bible that had been, for all popular uses, unknown before. A new chapter in the intellectual development of the race was being written, the story of the re-discovery of religion. Those men knew how blindly foolish was the timorous cry that science was "taking the bloom off the Bible"; they knew it was only brushing off the dust of superstition and revealing religious values that the world greatly needed. The movement for religious education had its rise, principally, in this discovery of religion.

II. THE DISCOVERY OF SCIENTIFIC METHOD IN RELIGION

When with the consciousness of such values, these men turned to find ways by which others might also possess these values they found the old means inadequate. It is no exaggeration to say that religion was not being taught at that time. It was not strange that pedagogical methods were lacking when there was nothing to teach. It was not strange that there was no conscience for religious education when the teaching aims of the churches were confined either to the analytics of doctrines or to the commentary method of dissecting a literature which had value only as it served to buttress the doctrines of the sects.

It is interesting to recall the two criticisms most commonly made of the new movement; that it was fostered by the scholastic group in religion, and that it would disrupt all the mechanisms already established in Sunday-school work. Both criticisms were entirely justified, although the forms which they took were so revelatory that time and charity makes us forget them. But it is not strange that conservatives took alarm when so much emphasis was placed, at first, on the "new views of the Bible." To the superficial reader it may seem strange that the early conventions of the R. E. A. had a great deal more to say about the scientific and the historical methods of Bible study than have the later ones.** That early emphasis was simply the declaration of the new discovery which we have mentioned, that the scientific method opened up to us a religion that was worth teaching. It was this that swept into the movement, with tremendous, new enthusiasm, a great body of scholars and educated men and women. Those who in any realm of knowledge never turned their backs but faced breast forward now found that religion was their own, that they could speak of religion without apology. The movement for religious education began as an enthusiasm for religion intellectually unafraid.

One other cause stands out clearly; the application of the scientific

*See the papers by Coe, Starbuck and Dewey at the Second Session of the First Convention.

**Note the papers by President Rhees and by Professor Willett at the First Convention, and the theme of the Second Convention, "The Bible in Practical Life."

method to the study of the phenomena of current religious experience. And back of this stands the patient labors of investigators through the preceding decades, the students of primitive religions, of ethnic faiths, of the far reaches of magic and superstition. Then came those who applied like methods to gathering data on religion as it is found in the lives of men today. As a part of the movement for religious education the most noteworthy contributions were made by the men who, like Starbuck, Coe, Leuba, Hall, Davenport and Pratt, applied the methods already familiar in other sciences. One result has been a new literature on the psychology of religion. Of course this has been an integral part of the development of general psychology and it is interesting to speculate whether the special study of religion developed because it was found impossible to study human consciousness and avoid religion, or because the realm of religion found a new freedom and a new hunger for facts.

In any case we can identify, as one of the reasons for progress, that we have been learning to tread the hard highway of ascertained truth, we have been learning to use the scientific method, and increasingly it has become, to workers in religious education, a habit of life to think in this realm in exactly the same manner that the trained and educated man thinks in other realms. Progress has been possible because laws were known.

III. THE DISCOVERY OF A UNITARY WORLD OF THOUGHT

It is not too much to say that the movement for religious education has been one of the forces uniting the world of thought. There was a time, not far distant, when even the men of intellectual freedom in religion had the feeling that the scientist moved in a different world; there were at least two realms, that of science dealing with the physical, that of religion dealing with the spiritual. But now we have a single world in which the labor of honest and clear-thinking always leads to the same results, in which like laws reign everywhere. The consequents are most important: instead of, at the best, looking over to the realm of science with respect, we can count on science, even in the limited sense in which it is popularly understood, as a cooperator. Nor is this all: instead of, in the realm of religion, standing with helpless hands waiting for desirable events to happen, we can plan, with the certainty of the scientist, our process and be sure of their effects. We have become a part of the universe of orderly, dependable processes. There is, at least, one department of religious activity in which our experiences are in common with the rest of our intellectual age.

A reading of the publications of the R. E. A. during these twenty years will disclose a steadily developing tendency to use the scientific method in the study of religion; it will disclose an attitude and habit of mind not found elsewhere on the *practical side* of religion. Here, distinctly, there is pioneering leadership in the study of religion functionally, as a working factor in human experience.

IV. A COMMON SCIENTIFIC BASIS MADE POSSIBLE A WIDE FELLOWSHIP OF CO-OPERATION IN THE DISCOVERY AND APPLICATION OF EDUCATIONAL PRINCIPLES AND METHODS

In an important sense the movement for religious education has been part of the movement which has transferred general education to scientific bases and professional practice. We had built up a great system of schooling,

but up to this time we had no scientific knowledge of what happened in the system. It was a lumbering machine, with tradition at the steering wheel and economic pressure as the engine. Few asked what it was meant to do, and fewer still asked how it worked. Twenty years ago how small was the number of books on the art of teaching! A short shelf would hold all worthy to stand beside Pestalozzi, Froebel and Herbart. Except for the kindergartners, education was still regarded as teaching either for information or for discipline. The prophets knew something was wrong, and, here and there, they were cutting through the dense thickets of tradition thin trails of established knowledge of phenomena; but the scientific method, already established in the realm of physical facts had not become normal here. Thus it was that those who came with eager purpose of teaching religion found when they turned to the church and its school that the traditional institution for that work represented the lowest possible factor of efficiency in a system largely devoid of scientifically determined-method.

V. THE SCIENTIFIC SPIRIT CONTRIBUTES TO PROGRESS BY FOSTERING THE SPIRIT OF CRITICISM

First, *Criticism has found effective voice.* The beginning of this period of twenty years was marked by the organization of those who clearly realized that something was wrong. Back of the organization lay a long period of criticism, during which individuals, becoming discontented with current methods and ideals, gave sporadic expression to their dissatisfaction. Of course these critics were told to remain silent; but they remained recalcitrant. The literature of discontent, from about 1895 to 1903 forms a most interesting introduction to the period of change. The agitator began to go abroad in the land; prophets appeared, and both were roundly denounced as enemies of the good that had been done.

The economic interests of organized ecclesiasticism deplored criticism as treason. It is difficult for those who were not in the struggle to realize how bitter was the opposition to changes in the curriculum of religious education. The churches had been gradually habituated to an absurd and impossible situation: the lesson courses were designed by the commercial interests which published and retailed them. Imagine a city system or a state system of schools submitting its curriculum to the dictation of book manufacturers and retailers who monopolized the market! That which the public would not tolerate the churches sanctioned. Manifestly it was more profitable to publish on the basis of a single lesson for all schools and all pupils than to accept the costly principle of gradation. However, let it be said with all possible honor to some men in denominational positions that they earnestly advocated the change; Dr. John H. Macfarland, of the Methodist, and Dr. Charles R. Blackall, of the Baptist Board, were champions of reform and carried their weapons into the enemy's camp.

Second, *Criticism offered a new basis for organization.* I am using Criticism here in the best sense, as the process of examination and evaluation, with especial reference to improvement. Hitherto promotion and propaganda had been the bases of organization. The bodies working in this field were promoting a fixed institution; their business lay in the quantity production direction. Groups were associated to organize, according to standard. But the agitators and prophets, the critics, organized them-

selves. They found they could not change the old organizations; they formed new ones. The Religious Education Association was an association for protest; it was the social voice of criticism, an organized confession of short-comings, a group call to repentance. But it was more; it was criticism at work, associated to study, to discover adequate methods and to effect improvement.

Criticism, as a basis for co-operation, called into this field a new method—new, at least in this field, the method of the scientific mind, the gathering and analysis of data, the study of functions and purposes, the discovery of constant laws as the bases for methods. All this was new in this field. The kind of material published by the Religious Education Association was so new that it was shocking; it must be heretical! It was met with denunciation, scoffing and ridicule.

Third, *Criticism, as a basis for co-operative effort, brought new co-operators into this field.* For the first time large numbers of leading educators found opportunity to render service. Education ceased to be taboo in the field. Trained specialists were enlisted and found that, instead of being invited to perform, they were expected to work.

The most significant mark of progress, at the beginning of our twenty-year period, was the discovery that religious education really involved educational processes. It all seems so simple now! It was revolutionary then.

Those first years present a fascinating picture; one is tempted to pause and trace the gradual increase of light, as in a new day, the slow, but steady shift from the attempt to do old things better to the realization of a new thing to be done. It was the advent of science in a new field, and it took place when we were beginning to recognize that education had scientific bases. But we must turn from the history of the philosophy of religious education to attempt the narration of its facts.

Fourth, *the new scientific basis of association took the natural turn toward experimentation.* The specialists, leaders and intelligent forward-looking men and women began to develop new plans. New lessons were tried; new plans of organization, new methods of teaching. Those who had slept in the paradise of conformity moaned in their sleep; some prophesied the calamity of diversity; they warned these adventurers of shipwreck as soon as they launched out from the firm rocks of fixed forms.

Superficially it seems as though "the lessons" were the principal area of experimentation. New courses, texts, plans.

VI. THE RECOGNITION OF FIELDS OF IMMEDIATE APPLICATION

The Sunday-school movement was a missionary movement; it rose in the great missionary impulse of the end of the eighteenth century, when the great societies for the propagation of the Gospel were organized. It took over many voluntary efforts at elementary instruction and devoted itself to recruiting the young to the church. In the United States it was almost wholly separated from the traditional education task of Christianity, because that was cared for by the public agencies. It became the great machine for teaching the children of the churches the things that the churches desired they should know. It never thought of itself as an educational institution. One searches almost in vain through its literature, up to twenty years ago, for any recognition of an educational function, and almost with as little success for any recognition of religion. So far we

have been able to discover only one book, written in the nineteenth century in which there is an intentional recognition of the task of religious education, that is of some process wider than doctrinal teaching about the Bible and some end greater than either biblical information or a special climactic experience called conversion.

This was the situation faced by the reformers with their enthusiasm of a newly discovered wealth of religious knowledge. Quite naturally they pressed the reform of the teaching institution of the church. Often they were not yet cognizant of the parallel movement of science in education. They demanded better teachers, teachers capable of leading children at least a little way on the pathway of light they, themselves, had trod. But in all their criticism of the old, and in all their demands for the new they insisted on one change that went to the very heart of educational reform; they demanded that "lessons must be graded," that is they applied the principle that the life of the learner reveals the laws of education. Of course this principle had been stated long ago in general education; but had it ever before been so vigorously and insistently stressed? Graded lessons meant to some only a frontal attack on the integrity of their leather-bound unity called a Bible; to others it seemed merely a new mechanical device of material classification; but it was much more significant than a scheme for slicing the Bible into intellectually comprehensive fragments; it was no less than an entirely new attitude. It was a way of saying, "Look first at children, and learn from them"! It was the scientific mind at work, following in simplicity the method of getting at the vital, dynamic facts and being guided by them.

There is, as we can look back upon it now, something dramatically significant in that early campaign for graded lessons. It set the child in the midst. It sought to do just what the very best in educational science is doing today, deliberately turning the back on mechanisms, and on economic demands, while we examine the real facts. It recognized that these guiding facts were in the natures of living beings, the needs of these beings, the lives they live with one another, and the changes that take place in them. This is, again, the scientific method at work, to determine methods and means by operative, dynamic processes. This was the beginning of a movement from the institutional-centric curriculum, through the biblicentric, to the organization of courses human-centric, determined by the laws, the needs and the possibilities of persons.

To stop here, however, would be to miss the largest and most dynamic significance of this method. Those who thus focussed attention on children discovered that they were living persons, that they lived with others, in a society from which they could not be separated, and that this living person we seek to educate is not an individual, but a part of that social whole of humanity in which the very reality and the inspiring purpose of religion is found. Religious education could not face the child and miss the world. And, as it discovered the social whole, it began to discern the processes of that larger life and the religious needs of that social whole. The scientific study of children has led us to the study of society; it has given a new significance to the picture of a God, who "so loved the world." And the scientific study of religion along with a study of the real dynamics of society has given us a new motive and imperative in religious education, the deep conviction, based on ascertained facts, that religion deals with

the fundamental processes which determine human destiny, that in its way alone can humanity hope to work out a reasonable, just, peaceful and satisfying social experience. We have moved all the way from a demand for better Sunday school to a clearly conceived program for the redemption of our human world.

VII. THE EVOLUTION OF A SOCIAL METHOD AND PURPOSE

The story of progress in religious education is that of movement, under loyalty to the scientific method, to the vision of a just and happy human society, to a social program and a social passion that embraces all mankind.

Students of our days, those who look back into causes, can hardly fail to notice this fact: that the scientific attitude toward religion and the scientific attitude toward the problems of human development was accompanied by what might be called the *discovery of the social function of religion*. The men who, in the earlier days, were foremost in emphasizing religious education were also the prophets of the social interpretation of religion. Those students of the Bible who insisted on the scientific method, and who demanded better schools, were also the men and women who brought to light the social messages of the prophets. In fact three great human traits were here converging into a splendid highway: each trail was like a new discovery, a path uncut before. There was the path of the science of religion; the path of the new science of education, and the thin trail of a possible science of society. As the pathway of each becomes more definite they move for a while in parallel, and then they merge in a religion, scientifically known, with its part to play in human development and its end in a complete society, with education increasingly conscious of the social character of both its methods and its aims, and with sociology now beginning to recognize humanity's need of spiritual purposes and humanity's dependence on the education method.

In general, then, we have moved in two main directions: toward the place where both religion and education have taken religious education with increasing seriousness and tend to include it in those great affairs of human life which have a scientific basis, and also, toward the recognition of religious education as a social necessity, as the hope of social salvation. If twenty years ago the agitation for religious education seemed to promise better Sunday schools, today it seems to offer the way of a new, and spiritual society.

How shall one review such a movement? It is like attempting to compact twenty years of Europe into twenty pages.

The lines of progress have not always developed symmetrically nor can they be readily charted. Sometimes forward movements start with groups of individuals, sometimes in institutions, sometimes through the publications of an individual. And yet, allowing for exception, the general organization of progress has been quite scientific: groups working in institutions, conceiving their larger purposes, have met specific difficulties; they have called to their aid others of experience in similar or in parallel fields; they have tried new experiments; they have exchanged experiences; they have organized groups to promote improvements, organizations have followed and these have brought force to bear on institutions which have slowly responded with adaptations, provisions to meet new needs, and,

parallel to all this there has been the publication of the great body of literature either reflecting progress made or prophetically calling for progress on the basis of discovered principles. Out of all this there have merged the tracks of progress, the better comprehension of the processes involved, the laws to be followed, and, what is equally important, the larger significances revealed in developing experience. Our history begins with individuals, moves to groups, embraces organizations, takes in institutions, traces developments and reveals principles and enlarging purposes.

With such a view of progress in general it may be well to state concisely the definite results.

NEW DEVELOPMENT IN RELIGIOUS EDUCATION DURING PAST TWENTY YEARS

I. ORGANIZATIONS:

1. General—

Canadian Council of Religious Education
The International Lesson Committee
The Missionary Education Movement
Conference on Missionary Education
Commission on Christian Education of the Federal Council
International Sunday School Council of Religious Education
The Religious Education Association
Association of Directors of Religious Education in Churches
Association of Teachers in Week-day Schools of Religion
The Council of Religious Education.

2. Local—

Week-day Schools of Religion
Daily Vacation Bible Schools
City Councils of Religious Education
Local Guilds of Religious Education
Religious Education Clubs
City Teacher-Training Institutes

3. Subsidiary:

Denominational Boards of Religious Education
Religious Education Departments of Church Federations
Summer Schools of Religious Education
Summer Conferences of Religious Education
Departments of Religious Education in National Y. W. C. A. and International Y. M. C. A.

II. INSTITUTIONS:

Schools of Religious Education
Departments of Religious Education in Colleges and Universities
Departments and Chairs of Religious Education in Seminaries and Graduate Schools
Correspondence Courses in Religious Education
Special Libraries on Religious Education

III. LITERATURE AND MATERIALS:

Every book, with one exception, bearing "Religious Education" in title
Every text-book based on pupil gradation
A literature of educational theory and method

Practically all the texts for teachers, officers, etc.

Conversion of almost all denominational Sunday school literature to the field of religious education, as seen in "The Church School," "The Baptist Sunday School Worker," etc.

RELIGIOUS EDUCATION magazine

Vast number of monographs

The R. E. A. has a library of nearly 6,000 volumes, almost all written since early 1903, on moral and religious education, including text-books.

IV. OTHER DEVELOPMENTS:

Special educational buildings for church school work

Buildings for week-day school work

Graduate degrees granted in this field

The accredited High-school Bible Study plan

The standardization of Biblical departments of colleges

Special surveys of the field

Twenty special conventions of the R. E. A.

The enlisting of recognized leaders and scientific authorities in general education

Definite place for "religious education" in conference programs both educational and ecclesiastical

The silent burial, in the cemetery of Oblivion, of "Lesson Leaflets," "Training Courses," comparable only to patent-medicine almanacs, and many others of the "great" of the trick-and-device era.

Henry Frederick Cope, His Life and Work

THEODORE GERALD SOARES,

Professor, University of Chicago, President of the R. E. A.

How was Henry Cope prepared to be the great secretary and leader? In the study of religious education we are seeking to estimate the forces and influences that make for strong citizenship. Yet, we might not select such circumstances as those in which our friend spent his youth as best fitted to make a leader. He had, to be sure, the inestimable blessing of birth in a Christian family. Perhaps we should add as a blessing that it was a large family, in slender circumstances, and that he was the oldest son. He had, therefore, early to assume responsibility and take the lead in that significant community of brothers and sisters. But his schooling was necessarily meager. He attended the Board Schools in London which had recently been organized, the first thoroughgoing attempt of England to educate her people, but these did not then include what we know as high school.

While still a boy he followed his father into the industrial work of the Enfield Armory. Perhaps this contact with the worker was preparing for the broad sympathy and understanding of later years, for he had a remarkable ability to meet all kinds of men. The lad was naturally ambitious and intellectually keen and he took advantage of the opportunities for evening education offered both at the South Kensington Department of Sciences and Arts and at the University of London. He there developed the mental habits of extensive reading and the rapid acquisition of knowledge. It has always been surprising that in his busy life he could read so widely.

Probably no one who does not know the facts would think of Dr. Cope as a soldier. Yet, when only a lad of fourteen, he entered the British army and served for six years in the ordnance department. He saw foreign service in Egypt and in India. He came thus into contact with that life "East of Suez, where the best is like the worst." But he came also into the great religious tradition of the British army. Henry Havelock and Chinese Gordon are only outstanding examples of a devout piety and noble self-mastery which are not much noted in the pages of Kipling. The young soldier was true to the religious training of his home, and sought the spiritual opportunities which the man who seeks can always find. Among these early religious influences was the ministry of Charles Spurgeon, whose glorious preaching inspired and impressed him.

Ever since the Wesley revival there has been great emphasis in England upon lay preaching. Spurgeon not only gathered young men into his Pastors' College for ministerial training, but also inspired volunteers to give their Sundays to preaching at mission stations and in the country places. Young Cope engaged earnestly in this evangelistic work. He was sent to many parts of England and became greatly interested in the service. Naturally it awakened in him a consideration of the Christian ministry as a life calling.

It was his desire for theological training that turned his thoughts to America. His father had spent some time in this country as a young man and had fought in our Civil war. Although he went back to England to live he carried with him a great admiration for the United States. Young Cope from early childhood heard of America as a land of promise. The family belonged to the Baptist denomination, one of the smaller bodies in England.

Naturally the knowledge that it was one of the major divisions of the American church enhanced the significance of this country to the young man who was so earnestly thinking of devoting himself to the ministry. In the well equipped theological seminaries of America he could obtain the preparation for which he was eager. He waited only until his term of enlistment in the army expired to carry out his purpose.

After some brief preaching engagements in New York state the young candidate for the ministry went to Louisville, Ky., and entered the Southern Baptist Theological Seminary. He was there for two years and had the advantage of the lectures of the incomparable Broadus, a great preacher and a great Christian. But he was already an independent thinker, he did not merely accept theological teaching as did men whose minds were less original. He was at work on a philosophy of Christian living for himself. He was reading widely. He was becoming familiar with the discussions, first, of the biblical problems, then of the theological problems, then of the social problems, which were agitating men during the last decade of the nineteenth century.

He left the seminary with an eager desire for Christian service. In 1893 he was ordained at Clifton Springs, New York, as pastor of the Baptist church. It was here that he married his wife, Elizabeth Erwin, of Hornby, New York, and began that family experience that has always impressed so deeply all who knew it. Henry Cope's best words and writings on the family came out of his own home. What he set before others as ideals he had gone far to realize himself in the comradeship of his wife and children. He never thought of himself as an expert in the actual training of children. Probably those who do regard themselves as experts train their children too much. He was so determined to respect the personality of each of the young lives in his home that he would not attempt to model them according to some pattern. But he was a great leader, and his wife was there beside him sympathetically understanding, cooperating. Their boys and girls loved them. In that home was developed a real family.

Mr. Cope's early pastorates were short and in small churches. One year at Clifton Springs; two years at Rochester, N. Y.; two years in Plano, Ill.; and then his strong pastorate of five years at Dillon, Montana, 1898 to 1903. Although he had started as an evangelist in England he was developing an educational ministry. He had come under the influence of President Harper while in Chicago. He was already deeply interested in the new ideas in religious education, although the term had not then begun to be used. Better methods of Bible study were then particularly urgent and the young pastor turned the energies of his western congregation toward a vigorous attempt to understand the religious message of the scriptures. He developed the Bonanza Bible Class and then wrote a book with that title giving the record of the successful experiment.

When the preparation for the convention of 1903 that was to form the Religious Education Association was being made, it was desired that the call should be signed by representative leaders all over the country. A vigorous representative from the state of Montana was needed on the call, and they appointed the young pastor, whose interest in the forward movements of Bible study had been constantly manifest. He signed the call with the deepest interest and became one of the earnest supporters of the new movement at the beginning. But Mr. Cope did not come to Chicago pri-

marily to attend the convention. He had been thinking that his best work could be done in writing and in teaching rather than in the pastorate. Just at this time an offer came to accept a position on a new magazine which was to be established in Chicago. He felt the attraction of the literary work and accepted what he supposed was a definite appointment. However, the plans for the magazine did not mature and he found himself in Chicago, without employment and with few friends.

Thirty-three years of age, practically unknown, with ambition to carve out a career, and with a young family to support, he faced a serious situation. The next two years proved the worth of the man and revealed the intellectual and spiritual resources that he had at his command. He would have made a great journalist, indeed he carried through all his writing the freshness of the best journalistic treatment. His newspaper work included his clever epigrams for the *Ram's Horn*, his syndicated sermons, brief, timely, vital messages which were not preached orally (at least not by himself) but were sent broadcast over the country; his weekly treatment of a great hymn under the title "Hymns You Ought to Know." At the same time he was preaching, lecturing on Sunday school pedagogy, conducting Bible classes, and as opportunity offered, helping to advance the new Religious Education Association.

He came into the service of the Association first in 1905 as an assistant to the secretary, but the finances were not sufficient to warrant the permanent employment of a second man so he accepted an offer to become secretary to the president of the Chicago Telephone Company. The salary was a good one and the prospects of a successful business career were engaging to a man who was keenly desirous of giving to his growing children opportunities that had not been his own in youth.

Soon occurred a vacancy in the secretaryship of the Association. The Board of Directors desired to secure at once a man who would take temporary charge of affairs. Recognizing that Mr. Cope had acquired familiarity with the routine of the office, they asked him to become acting secretary. None of the directors knew him very well. He had had no opportunity to show his powers. The board was convinced that the Association needed a man of national reputation, of commanding and recognized ability, who would have the ear of the churches and of the institutions of learning, and who would secure for the organization, then severely handicapped by debt, the financial support that it needed. They asked Mr. Cope to keep the routine of the office going while they sought the great man. They offered him less salary than he was receiving and gave him no promise of advancement. He wanted to be among "ideas and ideals," and heroically tackled the difficult job. He knew what was to be done and he determined to do it.

Very quietly, with no ostentation, no whirlwind campaign, but with patient tact and admirable judgment, he developed the organization of the new Association. He immediately curtailed expenses, for the early efforts had involved a considerable expenditure of money. He brought up the membership, wrote letters widely, called upon influential people, made friends among educational leaders, and brought the Association before the country. It was a slow and difficult task. There was nothing spectacular about the work by which large sums of money could be secured. But with extraordinary perseverance he carried on. He brought all kinds of people, who were interested in the religious culture of youth, to see that they could

work together. He softened asperities, smoothed away frictions, built up confidence. He revealed at once his own educational and spiritual insight. The Board of Directors, looking far for a man of power, soon found that he was already working at their side. They offered him the position of General Secretary, and from February 7, 1907, until his last illness he was the leader in all that the Association undertook.

He presented last April, at the Cleveland Convention, "A Survey of Progress in Religious Education for the Last Twenty Years," which is printed elsewhere in this number. It is undoubtedly within the truth to say that no other single man contributed so much to that progress as Dr. Cope himself. His position was unique. It was not that of the original scientific thinker in this new field, although he shared the scientific spirit and worked out his own principles with remarkable independence of judgment. It was not that of the investigator, actually initiating experiments and discovering truth, though he was keenly alive to the importance of research and was leading the Association in later years with great earnestness into this field. It was not that of organizing religious education programs to any great extent, although his advice was sought by thousands and his influence manifest in significant improvements in churches and schools all over the world. His task was the integration of what different types of thinkers and workers were doing. He had extraordinary ability in evaluating the processes and results of their work. Then by voice and pen he made the best knowledge available to the people who needed guidance. His range of influence was remarkable. Business men, among whom he had a wide acquaintance, greatly esteemed his judgment in social undertakings. College presidents sought his counsel on the problems of curriculum and of student life. Theological faculties consulted him regarding the reorganization of ministerial training. Public school men were eager for his help in the moral aspects of their task. And the churches by many thousands followed his guidance.

Three American colleges recognized with their academic degrees his scholarly character of work. Ripon, carefully estimating the value of his studies in London, taking account of his wide reading, and accepting his excellent book "The Efficient Layman," as a graduating thesis, gave him the degree of Bachelor of Arts. Oberlin conferred the honorary Master of Arts, and Washburn the honorary Doctor of Divinity. All who knew him and heard him recognized his place in the world of literary and scholarly men. His associates in the Chicago Literary Club have written of his fine contributions to their programs. He had a philosophic turn of mind and his original manner of thought was constantly refreshing and stimulating.

His personal life was singularly wholesome. All kinds of men recognized his virile quality. He played volley ball, and tennis, and loved the water sports. He was a first-class mechanic. Friends knew him as a delightful comrade. A chat with him was always a joy. His humor was delicious. He was utterly true, hating hypocrisy, sham, snobbishness, affectation. He was in the best sense "all things to all men." Scores of people have written of their love for him and of their esteem of his fine character. It is rare that so general an expression of high regard is made for any man, as has spontaneously been manifest in these few weeks since his death.

We have already noted the charm of his family life, but this is so significant that more than a passing word should be devoted to it. Travel-

ing as much as his duties required, he might easily have excused himself from some of the exacting demands of home. Many a man who has done great public work has seemed necessarily to sacrifice his family to what seemed the larger duty. Dr. Cope believed that religious education began at home. His second son, Maurice, has furnished us, at our request, with some notes about his father. A more natural and more noble tribute of a son to a father could scarcely be penned. After referring to his father's early handicaps, he says:

"Because he realized that education is the salvation of the world, he gave his children the opportunities early in life that he found necessary to postpone and even never to realize. He unselfishly sacrificed himself for his family, so great was his love for them.

"In his sacrifices and efforts he found constant help in his wife. Together they carried on his ideals in life. They were completely happy in each other. They were companions with their children, older in years and experience, but one with them in interests and understanding. They raised and educated their five children according to the standards he held so high. He never forced his children to any conclusions, always surrounding them with a wholesome atmosphere of books and conversation and allowing them to choose that which fitted their individual lives and temperaments. Their actual school education has taken place mainly in Chicago. Erwin is now interning at the Henry Ford Hospital in Detroit, Elizabeth is a bacteriologist in a Chicago hospital, Maurice has just graduated from the University of Chicago, Dorothy is in her second year of college at Ward-Belmont, and Ruth is a senior at the University High School in Chicago.

"Father was at all times interested in the things his children did, their school life and their daily affairs. He was ready to enter any discussion, scientific or literary, or to joke or play as fitted the occasion. He had a good sense of humor, and when 'the wrinkles came around his eyes,' as Dorothy said, you could tell he was joking and teasing. His children's friends were his friends. He was ready to help in every way. Last summer for a beach carnival for the benefit of the roads at Little Point Sable, Mich., he took charge of the 'Hot Dog' stand. He painted and decorated his signs, made his chef's costume and hat, and did his own barking.

"It was at this summer home of his that he found one of his greatest pleasures. Here in the woods on Lake Michigan fourteen years ago with a tent and a small kitchen, he laid the foundation of his present home. As the years went on he kept adding and building to suit his growing demand and fancy. Not the least interesting spot is the workshop where he spent many hours each day unconsciously building his spirit into every part of their home. He kept a complete set of tools for he thoroughly enjoyed doing all of the work in building and repairing. Hired carpenters were seldom needed as father designed his home and with his sons built it. So good a carpenter was he and so interested in such work that the two cottages on either side of his were also planned and erected by him.

"After the home was built, he gave most of his time in making it attractive in small ways. Aluminum fish net floats that washed ashore he made into hammered egg-cups and pin and ash trays. Bits of odd

shaped driftwood he would turn into such things as candlesticks for the mantel. Writing desks, card tables, picture frames, and other things unique and original in idea and form were constantly being produced to surprise his wife and family. The place is so entirely a product of his mind and hands that it stands as a symbol of the great love and devotion he felt for his family.

"In every way he centered his life completely around his home and family. When lectures and conferences took him away from Chicago, he eagerly looked forward to being alone with his family again. No trip was too short nor too busy not to write a letter every day. To each one of the family he wrote differently according to their needs. He understood them and advised them, and discussed and described all things in such an interesting and understanding way that none who read them could fail to see and feel the great philosopher who wrote them."

At the Providence Convention, when we are discussing "Religious Education and the Family," we shall feel the inspiration of the beautiful home life of the man who had so largely realized his ideals in his own family.

But we must hold the convention without him. His memory, his gracious spirit, his faith, his written words, will be with us, but we must seek other leadership, and ourselves carry on the work which we committed to his hands with so much confidence.

What then of the work to which this strong leader gave the best years of his life? He often spoke of the future of the Religious Education Association. He had little pride in organization as such. He would have been quite willing to give to any other agency any task that it seemed better fitted than the Association to perform. There was certainly no personal desire for office on his part as many offers came to him to undertake less taxing duties under easier and more profitable conditions. His intense loyalty to the Association grew out of his faith in its peculiar fitness to fill a definite place in the progress of religion in our day.

There seem to be three great opportunities which we are able to meet, and which no other organization can meet, in the same way, and to the same extent, that we can. The Association started out to unite in a common purpose all who were concerned for the promotion of human welfare by the largest and healthiest development of young life. It was definitely felt that there must be no limitation upon confessional lines, since education is the concern of all the people. In our denominations and in our church federations we may undertake specific educational endeavors, but there must be an opportunity for all the religious forces to take counsel together upon the common interests of all. For twenty years the Association has had this completely free platform. Its entire independence of ecclesiastical bodies and of traditional requirements has enabled it at all times to do exactly what its membership wanted it to do. With the most cordial appreciation of the activities of other organizations, and with full appreciation of the large part they are ready to take in coordinating the undertakings of religious education, it would seem to be clear that this inclusive Association can still do a most needed work.

There are, undoubtedly, too many coordinating agencies in the field. The last enumeration revealed twenty-three. Machinery must not be multiplied. Dr. Cope was keenly conscious of this condition and gave much time in conference with the representatives of other organizations to the

question of simplification. But the more thoroughly the investigation was carried on, the more definite seemed to be the need of continuing our work while developing significant cooperations with other bodies.

A second, and perhaps more important, function for the Association is that of a professional society. There is growing to be a considerable body of men and women who are engaged in the profession of religious education. They have common professional interests, common problems. They are seeking to develop a professional consciousness and status. They need an association, an organ, and an opportunity of meeting. The Religious Education Association is peculiarly theirs. The line between the professional and lay religious educator can never be clearly drawn, especially since the parent will always be one of the most important religious educators. There is, therefore, no reason why the professional association should not include a large body of lay members. Indeed they have worked naturally together since the beginning of the life of our organization. But, as the body of trained workers increases, as the churches more and more recognize this special ministry, as week-day religious instruction and like activities come to demand a larger body of specially prepared teachers, the professional spirit will develop and the need for a professional organization will be greater. It is fair to say that our Association has been the foremost agency in fostering and promoting this greatly needed professional spirit, and we must continue vigorously to make this one of our chief functions. Here also, the entire absence of a confessional basis of any kind enables the Association to include all who are in any way members of the profession.

There is a third field in which the Association has a great future. We are in the beginnings of scientific research in religious education. The institutions of higher learning are the natural places for such research to be carried on. But the workers in those institutions are separated. They must have a means of making known the results of their investigations. They must meet together for discussion and exchange of view. Furthermore, they must be able to undertake many important types of research in cooperation. Perhaps the most important facts which we need to secure can be obtained only by a commission of investigators directing the research of a professional expert, acting as their executive. The Religious Education Association is peculiarly fitted to develop in this field. The survey of week-day instruction undertaken by Professor Shaver last year is a type of the kind of work that can be constantly carried on. Our magazine is a natural organ for the publication of such information. Our convention is a natural opportunity for the appointment of such commissions and for the discussion of their findings.

This is not to say that the work of research will carry us away from the body of lay workers. It is they who need the stimulus of expert knowledge. It is their work which will be bettered by the larger undertaking of what scientific study can reveal. However technical some of the methods and results of research may be, it will always be possible to make their practical meaning available to the parents and workers with youth who are after all doing the actual educational task.

It has sometimes been said that Dr. Cope was the Religious Education Association. In the best sense that was true, because he so largely carried on all its activities between the annual meetings. In a sense derogatory to the wide significance of the Association it was not true. The Association is

very much more than the office in Chicago. It is the groups of workers, which it has always fostered, who are vigorously carrying on today their group activities. It is the work of its members, who are carrying out what has been discussed in conference, and are preparing material and problems for future discussions. It is especially the experiments and undertakings of research, which are going on under the inspiration of the Association, and which are to be reported in due course at the conventions for criticism and evaluation.

Dr. Cope's contributions to these various activities were glorious and memorable. But not the least of his contributions is that the activities are still going on. The office in Chicago is without its great organizing mind, and we must earnestly seek a new leader. But the Religious Education Association is, as Dr. Cope wanted it to be, in the actual work of its thousands of members, and in the coordination of that work in mutual understanding and cooperation.

ANNOUNCEMENT

The Religious Education Association

is anxious to serve all who need help in their educational problems.

While a vigorous campaign is being carried on to secure a General Secretary the office work is in the hands of a volunteer committee.

Questions on literature, method and materials of moral and religious education will be answered by Prof. George H. Betts.

The plans for the Providence Convention are in the hands of Dr. Herbert W. Gates.

The magazine, which will publish advance papers for the Convention on "Religious Education and the Family," is conducted by Prof. Frank G. Ward.

Membership in the Association, costing \$4.00 annually, may begin at any time. It secures the publications of the Association, including the magazine, "RELIGIOUS EDUCATION."

Address all communications to the office, 308 North Michigan Avenue, Chicago, Illinois.

THEODORE G. SOARES,
Acting General Secretary.

CORRECTION

Maurice A. Neuberg, M.A., Union Theological College, Chicago, wrote the article in the August issue of this journal, entitled, "What Are the Changes Needed in Order to Make Possible the Developments Desired." It was credited, by mistake, to Herbert F. Evans, Ph.D.

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